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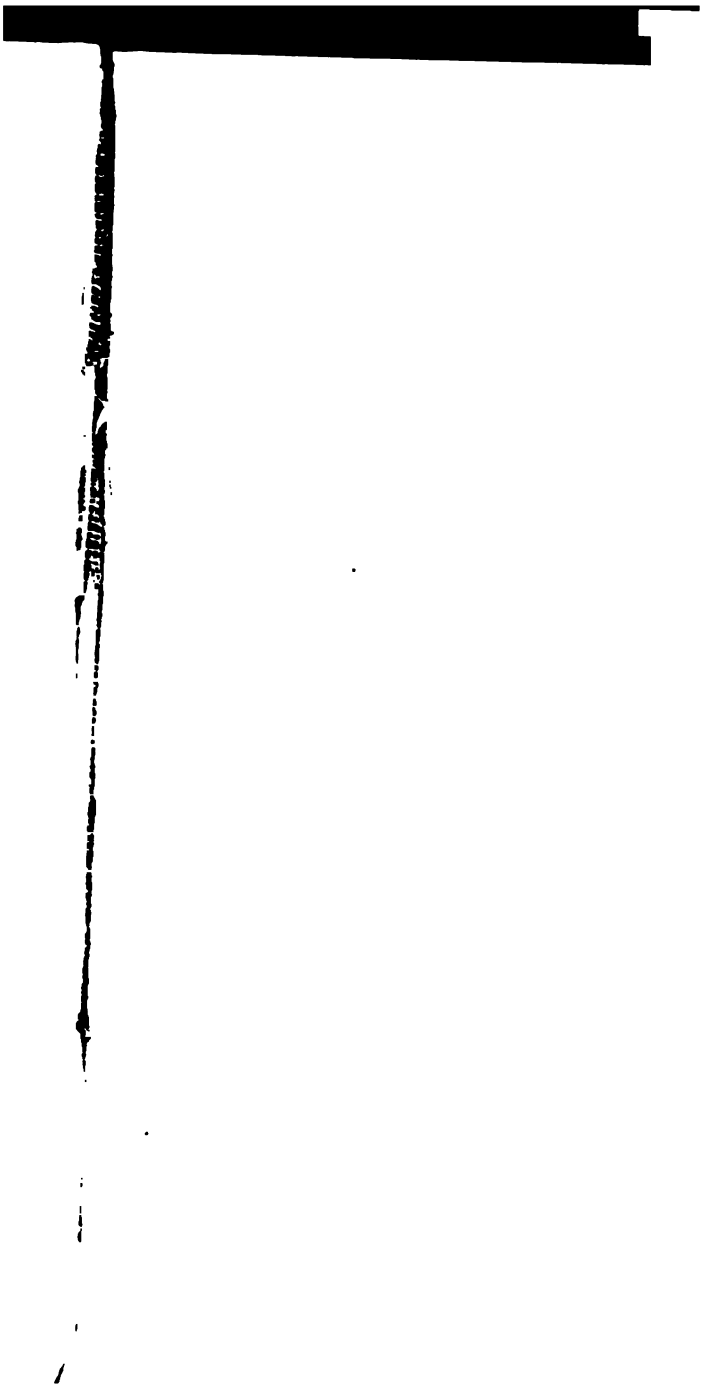

MEMOIRS

OF

JOSEPH JOHN GURNEY.

HEADLEY BROTHERS

PRINTERS,

LONDON; AND ASHFORD KENT.

I am My attached friend
S. I. Survey

Æt. 52.

MEMOIRS

OF

JOSEPH JOHN GURNEY

WITH

Selections from his Journal and Correspondence

EDITED BY

JOSEPH BEVAN BRAITHWAITE.

[illegible]

SECOND EDITION

[illegible]

[illegible] BRAITHWAITE BROTHERS.

[illegible] COMMERCIAL [illegible]

Sam'l Rogers at the old Spring

J. J. Piney

M.D.

MEMOIRS

OF

JOSEPH JOHN GURNEY

WITH

Selections from his Journal and Correspondence

EDITED BY

JOSEPH BEVAN BRAITHWAITE.

"Herein do I exercise myself, to have always a conscience void of offence toward God and toward men." Acts xxiv. 16.—*Motto selected by J. J. Gurney for some of the earlier volumes of his Journal.*

THIRD EDITION.

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Prof. W. J. Cadbury

Καλὸς ὕμνος τοῦ Θεοῦ, ἄθανατος ἄνθρωπος, δικαιοσύνη οἰκοδομούμενος, ἐν ᾧ τὰ λόγια τῆς ἀληθείας ἐγκεχάρακται.

Clem. Alex. Protrept. c. x, § 107.

See an immortal man, in righteousness built up, in whom the oracles of Truth are deep engraved—he is a GLORIOUS HYMN OF PRAISE TO GOD.

PREFACE.

THE ensuing pages are an attempt at such a condensation of Joseph John Gurney's Memoirs, which have already passed through two previous editions, as without sacrificing anything essential to the delineation of his character may bring the contents within the limits of a single volume.

In doing this I have introduced a portrait of Joseph John Gurney himself, and of several members of his family with the view of making the volume more attractive.

As the portraiture of one who was enabled in a remarkable degree to combine the position of an active and influential man of business with that of a diligent, devoted and strictly consistent minister of the Gospel in the Society of Friends, his life affords evidence of no mean value of the practical power and effectiveness of Christian principle, and of the possibility of maintaining it without compromise, amidst the manifold duties and perplexities of our earthly service.

In an abridgement like the present many passages are omitted, the absence of which I should otherwise greatly regret, breathing as they do the sweet fragrance of holiness and love. It will be, of course, understood that their omission is only one of the unavoidable, but none the less regretted consequences of the condensation.

The volume is issued in its present form with the fervent prayer that its perusal may, under the Divine blessing, encourage many to follow him, as he was enabled to follow Christ.

J. B. Braithwaite.

312, Camden Road, N.
5th mo., 1902.

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CHAPTER I.

EARLY LIFE.

ERRATA.

p. 113. In the heading of the page, *Dr. James Alderson* (Amelia Opie's father) should be in the place of *John Opie*, her husband.

p. 295. In the page heading *Louisa Gurney* should be Louisa *Hoare*.

J. J. Gurney's father, John Gurney, about 1780. It continued to be occupied by him or one of his descendants until the decease, a few years ago, of Laura Ripley, whose first husband was the eldest son of Samuel Gurney, J. J. Gurney's elder brother.

In this peaceful home, on the 2nd of the 8th month, 1788, Joseph John Gurney was born. He was the youngest but one of the eleven children of

CHAPTER I.

EARLY LIFE.

EARLHAM HALL, the birthplace of Joseph John Gurney, stands about three miles from the city of Norwich, near the brow of a hill, surrounded by fine groups of trees, beautiful in summer with their many-varying tints, and with the quiet waters of a stream gleaming in the hollow below. It is a picturesque old house, with large, projecting bow windows and white central porch, festooned with masses of vines and roses, and with a wide lawn spreading on either side to belts of pine trees.

It may be here explained that the family seat of the Gurneys near Norwich is not Earlham, but Keswick Hall, which still belongs to the descendants of the elder branch of the family. Earlham itself belongs to the Bacon family, and did not become connected with the Gurneys until it was taken under a lease by J. J. Gurney's father, John Gurney, about 1786. It continued to be occupied by him or one of his descendants until the decease, a few years ago, of Laura Ripley, whose first husband was the eldest son of Samuel Gurney, J. J. Gurney's elder brother.

In this peaceful home, on the 2nd of the 8th month, 1788, Joseph John Gurney was born. He was the youngest but one of the eleven children of

JOHN GURNEY, who became a Friend circ. 1678

JOHN

JOSEPH

JOHN

RICHARD, m. 1. Agatha Barclay 2. Rachel Hanbury

ELIZABETH
ANNA
HUDSON
AGATHA

JOHN, m. Catherine Bell

CATHERINE, died 1850, unmarried
RACHEL, died 1827, unmarried
ELIZABETH, m. Joseph Fry, died 1845
JOHN, died 1814
RICHENDA, m. Francis Cunningham
HANNAH, m. Thos. Fowell Buxton
LOUISA, m. Samuel Hoare
PRISCILLA, died 1822, unmarried
SAMUEL, died 1856
JOSEPH JOHN, died 1847
DANIEL

JOSEPH, m. Jane Chapman

HANNAH
JANE
ELIZABETH
EMMA
RACHEL

John and Catherine Gurney; his father being descended from a younger branch of the ancient house of Gourney, whose ancestors came over with Duke William to England. In 1678 John Gurney, or Gournay, the ancestor of the present family, was amongst those who were convinced of Friends' principles under the preaching of Richard Hubberthorn and George Whitehead at Norwich, where a Meeting of Friends was then established, which has been kept up ever since. This John Gurney was twice imprisoned for his principles, and was only released on the issuing of the Declaration for Liberty of Conscience in the reign of James II. His grandson, John Gurney, was the father of three sons, who all married and settled near Norwich, Richard Gurney at the family house at Keswick; John, the father of Joseph John Gurney, at Earlham; and Joseph Gurney at Lakenham Grove. The inmates of these three houses were so closely associated as almost to form one family, and it may help to clearer understanding of the relationships between them to insert here a family tree.

Joseph John Gurney's mother was a daughter of Daniel Bell, and a great-grand-daughter of Robert Barclay, the Apologist. She is described as a woman "of very superior mind, as well as personal charms, who in her latter years became a serious Christian and a decided Friend." In a written memorandum found after her death she thus spoke of her rule of life: "First to promote my duty to my Maker; secondly my duty to my husband and children, relations, servants and poor neighbours." She gave

her children lessons in the Bible and enjoined on them the duty and privilege of prayer, encouraging them "often to think of Him who delights to bless us and whom we must strive to love with all the heart and soul." The happiness of their home life seemed complete, when it was suddenly overshadowed by the loss of this dearly loved mother, who died in the autumn of 1792, after a short illness, when her son Joseph was only four years old.

Most faithfully did her eldest daughter Catherine, to whom she had commended the care of her motherless little ones, fulfil this trust. Although scarcely seventeen at her mother's death her capacities appeared to ripen into an early maturity, which admirably fitted her for the necessities of the occasion. In her were seen blended a judgment at once sound and comprehensive, a quiet firmness and promptitude in action, a sympathy quick to discern and a noble disinterestedness eager to supply the wants of those around her. All this brought out and matured in her new situation, and with advancing years sanctified and enriched by Divine grace, gave her a place in the hearts of her younger brothers and sisters which few besides a mother could have filled. The carefully kept journals of the various members of the family all testify their love for her and their appreciation of the unselfishness with which she devoted her life to caring for them. She was the one to whom they all turned for advice and comfort, and whose influence for good in their early years they all counted as one of the greatest blessings of their lives.

As regards Joseph, the subject of these memoirs, another of his sisters writes :

My first recollections of our dearest brother are those of a lovely boy who from his great beauty and sweetness of disposition and manner, was a very gratifying child to his mother. He was so quick that he learned French words almost as soon as he could speak at all ; full of tender feeling, of love and gentleness, and possessing a temper that nothing could irritate or render fretful. After the death of his mother he became closely attached to his sisters and very dependent upon us, choosing ever to unite with us and to follow us in our gardening, building and other projects.

Joseph had been nursed by the gardener's wife, who lived in the park by the bridge. He was very fond of "Nurse Norman," and when five or six years old, would escape to her cottage, and share with her children their usual homely fare. We would amuse ourselves by following him, and finding him seated at the little table with the poor family by the cottage window.

He was always studious, and fond of reading, and had a real taste for his lessons, to which he applied with industry. Whether at school or at home, he bore the character of a boy of unsullied conduct, of fine disposition and excellent talents.

In his autobiography, J. J. Gurney thus recalls some of his own impressions of his early life :

It was when I was eight or nine years old, that my brother Samuel and I were sent to a boarding school at Norwich, kept by Samuel Browne, who was eminent for his penmanship ; his son superintending the classical department. The old gentleman died, and John Henry Browne, his son, removed after a time to Hingham, a

country town, about twelve miles from Earlham, where I continued at school until I had nearly completed my fifteenth year. The classics and some other parts of literature were well taught by our master; and being much inclined to study, I made considerable progress under his care, filling up some of my leisure hours with English reading. Browne was a person of exemplary character, and endeavoured to promote what was good and salutary amongst us all. It may be remarked that in sending us to this school our dear parent did not much protect our Quakerism. However, even this was not entirely forgotten; for he arranged with a Friend, who lived at a distance of about two miles, to convey us every First-day to Wymondham Meeting. Many a pleasant drive have we enjoyed in this worthy farmer's cart, and seldom did we fail to partake of his generous hospitality on our return from Meeting.

In the autumn of 1803, soon after Joseph John Gurney had completed his fifteenth year, he was sent to Oxford, with his cousin Gurney Barclay, to pursue his studies under the care of John Rogers, a private tutor then resident there. His elder brother, John, had lately finished his education with the same tutor, and his ever watchful sister Catherine had prevailed upon her father to allow her brother Joseph a similar opportunity of improving himself. Previously to his leaving home, she addressed to him a letter of advice, from which a somewhat lengthened extract may be here given.

That I may not quite lose my influence over thee, in thy absence, dear Joseph, I mean to give thee, in writing, some general principles of conduct, which it would be a great comfort to me to believe thou wouldst attend

to. The next two or three years will be most important to thee ; and on the right use of them thy future good will in great measure depend.

Whilst I have anxiously and affectionately thought over all that concerns thee, it has struck me that thy duties may be comprised under three principal divisions. Those of religion, those of social life, and those more particularly owing to thyself, or which relate to thy own objects and pursuits.

First.—The duties of religion differ in their external form, according to the capacities and circumstances of the individual, though the internal principle must be the same in all, and this principle leads to a simple endeavour to make *acting right*, whatever may be our situation, our first object, and in order to this, to make inclination and impulse *secondary* to conscience.

Thou art now about to enter upon a new era of life, in which thy own principle must be thy chief security, and hence whatever tends to confirm this is of far more importance to thee than ever. To require a peculiar degree of strictness, as to the externals of religion, at thy age, [is not my aim.] All I desire of thee is to *avoid* a few things, and to *do* a few things. Above all, I desire thee to avoid joking on religious subjects, a fault very common to young people. Whatever relates, either remotely or immediately, to religion, I wish thou mayst be able to treat seriously, or say nothing about. Much depends on the habit of mind acquired by conversation and sympathy. I do not ask thee to stand forth as the champion of religion, yet shouldst thou hear the subject unworthily spoken of, I earnestly wish thee to avoid taking part in what must corrupt thy heart, and is moreover a proof of a narrow, prejudiced, illiberal mind. . . .

As to what thou art to *do*, it is but little, but that little

ought to be conscientiously observed. Thou wilt, of course, always go to meeting on a Sunday, and perhaps sometimes to church also, and if it is only to oblige *me*, do not lay aside the distinction of Sundays from other days, in thy own mind, nor in thy pursuits. Taking it only in a moral point of view, but much more in a religious one, recollect how salutary an institution it is, and how much it is for the general interest of society, as well as for our own individual good, to set the day apart, as much as we can, for sober reflection on our own conduct, for reading the Scriptures, and any other reading of a moral or religious tendency. I believe thou hast too much principle, and good sense, as well as good taste, to pass the day in idleness, as so many loiterers do ; I had far rather thou shouldst work hard at the common business of a week-day, than do so. . . . Do not fear being ridiculed for appearing religious. Amongst well-bred and judicious people, such as I trust thou wilt be with, there is no danger of it ; on the contrary thou wouldst be more respected for it. And when thou art reading the Scriptures, remember that there is much that thou must expect to find mysterious, and some passages perhaps to thee wholly unintelligible ; but let not this shake thy confidence in their divine authority, nor thy belief in Christianity, nor lead thee into reasonings above thy understanding.

Secondly.—With regard to thy social duties, I must entreat thee to beware of entering into any pleasures, or forming any connexions, of whatsoever kind, that thy conscience tells thee thy father or I should disapprove. This, till thou hast attained more experience, will be thy best and safest guide ; and I earnestly hope thou wilt attend to this precept, as being one of the most imporant of any I shall give thee. . . . And, dearest Joseph,

cultivate a principle of true honour, which comprehends much. Though in different terms, it appears to me to be almost the same thing in spirit, as the Christian maxim of "doing to others as we would they should do to us." Beware of satirizing those who may not suit thy temper or thy taste; and endeavour to speak generously, as well as to feel benevolently towards others. Be very cautious never to betray secrets, especially the affairs of thy own family, through inadvertency, for otherwise thou wouldst never do it. Recollect how important it is for our conversation to be well-timed. I need scarcely advise thee to be, as far as thou art able, the gentleman. Thy taste evidently leads thee to this, as well as to despise low and debasing pleasures and associations. Equally avoid low and debasing subjects of conversation, vulgar jokes, etc.; which, more than almost anything, undermine virtuous principle.

Thirdly.—As to thy objects of pursuit, thou wilt be chiefly regulated by Mr. Rogers, and to him I wish thee to look, in the first instance, for everything of the kind. . . . In thy leisure hours have a decided object, either of exercise and recreation, or of intellectual amusement; and if the choice of books depends at all on thyself, choose the best, and those of the most established repute of every kind; and if it is only from a principle of honour towards me, refrain, dear Joseph, from reading any that are said to have a licentious tendency.

Whether or not it is Mr. Rogers' plan with his pupils for them to rise early, I recommend thee to keep to the practice of it. I have mentioned it to him as one of thy good qualities, and I have no doubt thou wilt find it more and more beneficial as thy employments increase upon thee. General temperance and sobriety of conduct

I scarcely need mention ; but I must observe, that as years increase, temptations increase ; temptations to pleasure under various forms ; and as temperance is the law which forbids all kinds of immoderate or unlawful pleasures, it becomes, as we advance in life, a most important duty to cultivate this principle in our hearts. . . . All unnecessary indulgence degrades, while the reverse ennobles our nature.

"My son forget not my law ; but let thy heart keep my commandments." "For length of days and long life and peace shall they add to thee." "Let not mercy and truth forsake thee ; bind them about thy neck, write them upon the table of thy heart." "So shalt thou find favour and good understanding, in the sight of God and man:" (Prov. iii.)

CHAPTER II.

LIFE AT OXFORD AND SETTLEMENT IN THE NORWICH BANK.

1803—1809. ÆT 16—21.

JOSEPH JOHN GURNEY continued at Oxford two years, with the exception of the vacations, which he spent mostly at home. His tutor, though resident at Oxford, was not connected with the University, or with any of the colleges. "He was," in the words of the Autobiography, "a very worthy man, but in no small degree singular." His eccentricity had manifested itself early. "Born in the neighbourhood of London, he had been accustomed, when young, to ride about Epping Forest, standing on his horse, and spouting Homer as he went." Previously to the present period he had been the incumbent of a considerable living in Dorsetshire which he had resigned from conscientious motives, but had again joined the Church of England, and besides his labours in private tuition, he was now the corrector of Greek for the Clarendon press.

"For him," writes Joseph John Gurney, "I soon felt a warm affection. He was an admirable tutor, taught us thoroughly, worked us hard, and gave us variety of

study by way of recreation. We often read fourteen hours in the course of the day. The habits which he enjoined upon us correspond with my taste. . . . . [Under him] I pursued my classical and other studies with a delightful relish, and was enabled to form the *habit* of persevering literary labour.

"Sometimes the eccentricities of my preceptor puzzled me not a little. I well remember that when we were reading Livy together, he insisted on our writing down the patriotic harangues which he poured forth at every lesson, in defence of the People, *versus* the Patricians. It was an unprofitable task, until I bethought myself of writing down in Latin the effusions which my teacher spouted in English This impromptu translation was of course extremely inaccurate, but it gave me a facility in writing Latin, of which I find myself even now not wholly destitute. I observed that Rogers allured us into industry, by frequently varying our lesson. One exception to this rule, however, fell to our lot during the closing week of the half year, which went by the name of 'rest week,' when he insisted on our reconstruing to him the whole of the Latin or Greek which we had been reading for months previously. Never, while memory lasts, shall I forget our thus translating to him the whole of Longinus in a single day. I knew the book pretty well, and went on glibly enough with the work, but my companion stumbled sadly, and at last lost his temper, and half kicked down the table at which we were sitting, but it was all in vain ; our master was peremptory, and the task was finished before we retired to bed."

Whilst at Oxford Joseph John Gurney was accustomed to write a weekly account of his proceedings to one of his sisters. Most of these letters have

been preserved. They are full of liveliness and good feeling, and, as characteristic of the youthful student, a few extracts may be given. He highly prized the opportunities which his journeys to and from Oxford afforded him of more frequent intercourse with his sister Elizabeth, who had been married, three years before, to Joseph Fry, and was now settled at Mildred's Court, in London. The decided change had already taken place which had been marked by her adoption of the principles and practices of Friends, but her example in this respect had not as yet been followed by any of her family.

TO HIS SISTER CATHERINE.

Oxford, Friday evening, September 10th, 1803.

My examination took place this morning. Mr. Rogers put into my hands Cicero's Offices ; I read and construed some lines to him. He then made me construe an ode of Horace. I got through with the Latin better than I expected ; but I am sure I should have been much better off, if I had not been in such a trepidation. Greek came next, a still harder trial. He gave me Xenophon's Memorabilia ; I luckily construed three or four sentences without much hesitation, and with no mistakes. He then set me directly into a difficult part of Euripides, which I had never read ; but by summoning up my fortitude, I got through as well with that as with Xenophon : afterwards he made me write Greek and Latin, in which I made no mistakes. As soon as this long and terrible examination was over, Mr. Rogers began quite a discourse : he said that he had never had a boy who had been so well taught, and thought I had made great progress under Mr. Browne's

care, which he heard was aided by my own industry, &c. As I feel disposed to tell thee the real state of everything, I thought I ought to put this in with other things, and I cannot say what a relief it was to me when his judgment was pronounced.

TO THE SAME.

Oxford, Friday, September 17th, 1803.

We began our regular studies on Monday. . . Mr. Rogers has fixed seven o'clock to be the time of beginning before breakfast, but Gurney and I get up a little before six, and take some exercise in the public walks to fortify us against the literary fatigues of the day. We stay in the study till nine o'clock which is our breakfast hour ; the time is employed in algebra, geometry, writing, and ciphering in their turns ; and we constantly read a chapter of [the] Greek Testament before we go up to breakfast. We are allowed an hour, from nine to ten, for breakfasting and taking a run. We then go in and settle to Greek, &c., till one. At one we either take a walk, or go to bathe till two, when we settle to our studies till three, which is our dining time. The remaining two hours are taken from the afternoon, and much to my comfort, the evening is leisure. Perhaps eight hours may seem too little, but we are kept so close to study during these eight hours, that I seem to do more than I did at Mr. Browne's. . . I read thy writing over last Sunday, and intend to do it every week, as *nothing does me so much good*, and I shall endeavour as much as I can to keep to thy injunctions.

TO HIS FATHER.

Oxford, September 25th, 1803.

. . . Mr. Rogers is a very pleasant and learned gentleman ; he makes us fag, but treats us very kindly

and sociably. Altogether I like him extremely. . . We write copies every other morning, beside exercises and themes, which, according to thy injunctions, he makes me *write neatly*. . . On Sunday we go to Meeting about eleven o'clock. There is only one family besides Gurney and me, and we sit in a private room. The family is very respectable, and I see no reason for not having as good meetings there as anywhere else.

TO HIS SISTER CATHERINE.

Oxford, Sunday morning, May 28th, 1804.

I often think that I never lived more pleasantly anywhere than I do here, for in such continued occupation I have really no time to think of anything uncomfortable. We are going on better than ever in our different pursuits. In Latin we are wading through Tacitus, and have almost got to the end of Lucretius. . . What time I have to spare, which has been actually none for the last week or two, I employ in writing Latin. In Greek we have read, this half year, a great deal of Thucydides and Sophocles. What we do least of is Mathematics. . . We attend a good deal more to the different kinds of Philosophy, Law, and History. . . I have finished reading Ecclesiasticus on Sundays; I like it very much, but not nearly so well as the New Testament.

He thus describes his daily habits in a Latin epistle, which he wrote about this time to his sister Louisa. As the production of a boy not yet sixteen, the extract may not be without its interest to some readers.

TO HIS SISTER RACHEL.

Oxford, 23rd February, 1805.

My studies go on in a rather flourishing way. I have read this week almost half through one of Æschylus' plays, a great deal of Thucydides and Josephus, two or three acts of Plautus, a great part of Caligula's reign in Suetonius, four cantos of Dante, and a proportionate quantity of Davila; a tolerable number of verses in the Hebrew Bible, some Euclid, and a great deal of Algebra; a crowd of German grammarians, with portions of Locke, Gregory, and Ferguson. Besides these things, I have been employed by exercises of all kinds, Latin verses, chemical lectures, and, to conclude the whole, the composition of a long dissertation in Greek:—rather a good week's work.

TO HIS BROTHER DANIEL.

Oxford, 9th July, 1805.

I am truly glad to hear of the very satisfactory manner in which you are now going on with your studies. Never despair; fag on, and you will soon have your reward. I know I have not made much proficiency myself in different languages; yet little as I may have made, there is not one of them that does not now afford me real pleasure. Learning Greek is so arduous an undertaking, that I should not wonder if you now and then felt a little damped about it. Never imagine yourself more backward than you really are. I hope Mr.—— does not follow ——'s method of not laying sufficient stress upon the grammar. Unless you know *that* perfectly, you will always find Greek difficult. . . *Never let a word pass without knowing every circumstance belonging to it.* You will find this method tedious at first, but it will, I assure you, soon smooth down your difficulties.

He was scarcely seventeen when he was removed from the care of John Rogers, in the 8th month, 1805. He had become attached to his tutor and to his studies, and quitted the place with regret; but there was brightness in the thought of settling at home.

"In three months I shall be with you," he wrote to one of his sisters. "What a delightful prospect! I have set my mind upon cutting some figure in business!"

The bank, in which his father was a partner, had been established in Norwich in the year 1770. Since that time the concern had been considerably extended, and several branch banks, at Lynn, Fakenham, Yarmouth, and other places, were now connected with it. His elder brother John had been placed in the establishment at Lynn. His brother Samuel had been sent up to London, where he finally became the head of a distinct concern; so that circumstances had prepared the way for that which Joseph John Gurney had himself all along desired,—a place in the bank at Norwich. Here, in the enjoyment of daily communication with his father, and a home at Earlham with his sisters, the ensuing three years passed in what then appeared to him almost uninterrupted happiness. The family circle was for some time but little broken in upon. Of his sisters, Elizabeth only was married. The two elder ones continued to watch over the progress of his mind, and the gradual formation of his character, with an almost maternal solicitude. All were ardent in their thirst for knowledge, and anxious for self-improvement, and their society was at once delightful and stimulating to their younger brother.

In the year 1806 he accompanied his father, and a large family party, in a tour through Scotland and the English Lakes. Several important changes in the family circle quickly followed. His sister Louisa became the wife of Samuel Hoare, of Hampstead, and his sister Hannah was soon afterwards married to Thomas Fowell Buxton. A warm friendship had long subsisted between himself and his new brothers-in-law, which more frequent association and closer intimacy served only continually to strengthen as they advanced in life. Bright, indeed, appeared these days of his early manhood. Happy in his family circle, the world around seemed to him to partake of its loveliness. His fondness for music and dancing gave an additional fascination to some of the more specious allurements of pleasure, and whilst the duties of business were not neglected, and his studies were pursued with unremitting eagerness, he became at this period a frequent visitor at balls and other similar entertainments, where his engaging manners and person, and varied accomplishments, rendered him an object of general attraction. It is plain, however, from his private memoranda, that Divine Grace was through all secretly working in his heart.

It was not long before an event occurred which was made the means of effectually confirming these impressions. His sister-in-law Elizabeth, the lovely and accomplished wife of his eldest brother John, the daughter of his uncle Richard Gurney, and the favourite of the whole circle, sank into a rapid decline, and died a year after her marriage, on the 12th of the 5th mo., 1808.

This," he writes in the Autobiography, "was our first grand draught of family affliction, since my mother's death—a draught, which, in the bitterness and dismay of our spirits, we all drank together to the very dregs. Never, I believe, shall I forget the solemn summer evening, when our sister's remains arrived at Earlham. Never shall I forget the overwhelming woe of our beloved brother. His bodily health was dangerously affected by his long watching and nursing; but, thanks be to the Author of all good, the affliction was blessed to his soul, and was the means of bringing him, in repentance and humiliation of spirit, to the Saviour's feet."

As a consequence of the above event, his brother John was brought into an intimate acquaintance with Edward Edwards, of Lynn, a pious minister of the Church of England, the friend of Charles Simeon and of Henry Venn, who became a principal means of drawing him, together with his sister Catherine, and several other members of the family, into a more decided religious course in connexion with the Church of England. Joseph John Gurney, however, continued for some time undecided, though every year strengthened the hold of religion upon his mind.

"Daily prayer," says he in his Autobiography, "was, I believe, my unfailing practice at this time. Possibly, it might sometimes be too much in my own strength; but I am thoroughly convinced that the duty of private devotion demands, on our part, a real diligence; and that very great care is requisite, that, under the plea of our natural inability to seek the Lord, we do not fall into neglect and indolence. The promise remains to be

sure, 'Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you.'"

Further on he remarks,

In the retrospect of the period now alluded to, and, indeed, of my whole life since my return home from Oxford, I can with truth acknowledge that no greater means of usefulness and happiness have fallen in my way, than our week-day meetings. These I have regularly attended from my seventeenth year to the present time. Deeply am I responsible for the refreshment and edification which I have often derived from them. Their quietness, the seriousness of those Friends who were in the regular habit of attending them, the sweet feeling of unity in our worship, and the liveliness of the ministry sometimes uttered on these occasions, are all hallowed in my mind and feelings; and were I asked, what has been the happiest portion of my life, I believe I should not be far wrong in replying, the hours abstracted from the common business of the world for the purpose of public worship. The sacrifice is greater than that which we have to make on the First Day of the week, when all business ceases; and the reward graciously bestowed has been to me, and I believe to many others, great in proportion. May none of my young friends and relations, who belong to the Society, ever throw themselves out of the way of so precious a privilege.

Notwithstanding his regular attendance at the Bank, and his other frequent interruptions, the first few years after Joseph John Gurney's return from Oxford had been characterised by considerable literary effort. "I do not know," he writes in his Autobiography, "that I ever exerted myself in this way more than

during the first two years of my residence at home." Whilst maintaining his acquaintance with the Greek and Latin poets, his attention appears to have been at the same time steadily directed to the ancient historians, most of whose works he carefully perused in the original.

"The course of Greek History," he remarks, writing to a young friend many years later,* "which I adopted for myself, and which I went through with great pleasure, was nearly, if not exactly as follows:— Diodorus Siculus, up to the time at which Heredotus commences, Herodotus, Thucydides, Xenophon's Hellenics, Xenophon's Anabasis, Polybius, Diodorus Siculus again, filling up all the gaps with him. He is a delightful historian. . . . I forgot to mention Josephus, the latter part of whose work ought to be read."

Gradually, however, his attention became increasingly devoted to Biblical literature, which continued for many years to absorb much of his leisure. To an enlarged knowledge of the Old and New Testaments, in the original languages, he added a diligent study of Jewish history and antiquities, and a critical acquaintance with the ancient translations of the Scriptures, more particularly with the Septuagint, and the Syriac version of the New Testament. His ardour in these pursuits led him to the study of the Chaldee Targums, and of the works of Philo and Maimonides, and parts of the Talmud; and to the careful perusal of most of the extant monuments of the early Christian Church. The writings of Justin Martyr, Clement of Alexandria, Irenæus, Tertullian,

* Under date 3rd mo. 17th, 1820.

Origen, Eusebius, and Athanasius, with the Commentaries of Chrysostom and Theophylact, may be named among those with which he became more or less familiar. These, however, were the labours of maturer years. The picture of him at the present time, given by Edward Edwards, who was introduced to him soon after the decease of his sister-in-law, is that of "an extraordinary young man, about twenty, actively employed in the bank at Norwich, yet in the habit of devoting so much time to study early in the morning, as to have read nearly the whole of the Old Testament in the original Hebrew."

His habits of study were eminently methodical, exemplifying his favourite maxim, which he was afterwards accustomed strongly to inculcate upon his young friends, "Be a whole man to one thing at a time." The facility at composition which characterised him in later years, was doubtless mainly the result of the severe training to which he thus early disciplined his mind. Among the works of English authors, few, perhaps, impressed him more deeply at this period than those of Bishop Butler. He was introduced to them by his sister Catherine, who had long known their worth.

His position and tastes introduced him to the highly cultivated society for which Norwich was at that time remarkable. At the house of his cousin Hudson Gurney, in particular, he was accustomed to meet many persons eminent for their parts and learning.

The most remarkable feature of his private memoranda at this period consists in the anxiety which they manifest, that whilst study is pursued with regu-

larity and diligence, the culture of the heart and the formation of moral and religious habits may ever be the first object of desire. With this view we find him accustomed to test himself by a series of heart-searching questions, often recording with humiliation a variety of faults, and at other times thankfully noting apparent improvement. The following will illustrate the general character of the questions. They are from an isolated page of the Journal, headed

QUÆSTIONES NOCTURNÆ.

Have I this day been guarded in all my conversation, saying not one thing inconsistent with truth, purity, or charity?

Have I felt the love towards my neighbour?

Have I done my part towards my own family?

Have I been temperate in all respects, free from unlawful desires, habits, and anxieties?

Have I been diligent in business? Have I given full time to effectual study?

Have I admitted any other fear than that of God?

Have I passed through the day in deep humility, depending constantly upon, and earnestly aspiring after divine assistance?

And have I in everything acted to the best of my knowledge according to the will of God?

Have I worshipped him morning and evening?

The hymn which follows the above extract, although subsequently published, is too characteristic of his present feelings to be here omitted.

Whilst, lost in universal dream,
The giddy crowd is hurl'd
Along the gaily eddying stream
Of this deceitful world;

Jesus, in secret still to thee
Oh ! point my holier way ;
Bid me from each gay chain be free
To own a Saviour's sway :

Bid me, beneath thy parent wing,
Still, Lord, in peace remain ;
That every charm the world can bring
May tempt my soul in vain.

So shall that soul to heaven above,
To thee in heaven aspire ;
And thy celestial light and love
Be all that soul's desire.

August 19th, 1808.

He thus alludes to the progress of his studies in a letter to his brother-in-law, Thomas Fowell Buxton.

September 4th, 1808.

. . . My time is occupied by the minor prophets, Greek poetry in Sophocles and Brunck's Analecta, some Italian reading, Josephus, Livy, and the Eastern Travellers. Besides these, I am endeavouring thoroughly to study the Greek Testament, writing notes and making extracts as I go along. I sincerely hope you will not absolutely give up Greek, if it be only that you may read the New Testament in the original. Schleusner's Lexicon of the Greek Testament is a book I have just bought, and find of the greatest use. . . . I do not go on with Arabic, which is a work of fifteen years ; but have enough of it to be of considerable use to me. . .

The following is from his Journal of this period :—

As for myself, my studies really flourish very tolerably, though I give up the idea of being a colossus in learning. I wish to say before I conclude, that I am far from approving the practice of never writing to each other

without filling our letters with religion; but when our minds are alive to the subject, I do not see why we should not communicate on our highest, as well as on our lowest interests.

On the 2nd of the 8th month, Joseph John Gurney completed his twenty-first year. A few days afterwards he writes:—

I am just come of age. I feel it a striking period, and am thankful to the Almighty giver of all good things, that he has vouchsafed to bring me into it through a path of peace and prosperity.

CHAPTER III.

DEATH OF HIS FATHER AND CLOSER UNION WITH FRIENDS. NORWICH BIBLE SOCIETY.

1809—1812. ÆT. 21—25.

IN the autumn of 1809 he was deprived of his beloved father, who sank under the effects of a surgical operation, on the 28th of the 10th month. The whole family assembled at Earlham on the occasion of his funeral, which was rendered additionally touching by the few words of solemn thanksgiving, which his daughter Elizabeth Fry was strengthened to utter at the side of his grave; being her first public offering in the ministry.* To this Joseph John Gurney alludes in a memorandum penned a few days after the funeral.

Sunday, November 5th. "Marvellous are thy works, O God most merciful, thou King of Saints! Accept thou the thanksgiving of our hearts." May I be enabled heartily to join in this prayer, which was pronounced by dear Elizabeth at my father's grave! Is it not indeed marvellous? He who was my greatest pleasure and greatest stimulus in life, the constant object of every day, whom I fondly hoped to have retained with us yet many years, is gone for ever.

* See Life of Elizabeth Fry, vol. i, p. 144.

On Tuesday, the 10th October, he submitted to the operation. It was too much for his nervous system—he was thrown into spasms, and on Saturday, the 28th, he died. While he was on his death-bed I was seized with scarlet fever, which, though not severe, has thrown my feelings into a distressing maze, from which they are only now beginning to recover. Yet shall I ever look back with joy to Wednesday, the 25th, the day before I was ill, and during which I attended him constantly. It was a day of joy. His mind, which had passed through the deepest contrition, on that day rested on the mercy of God through Jesus Christ.

Joseph John Gurney was but just twenty-one when, as one of his father's executors, as a partner in the Bank, and his father's representative at Earlham, new and grave responsibilities devolved upon him. That he keenly felt the loss of such a parent, is sufficiently evident from his Journal. But religion had already instructed him to seek relief, not in "nursing his sorrow," but in zealously turning his mind to the performance of duty. His father, upon his death-bed, had exhorted him "to persevere," and nobly did he strive to respond to the exhortation.

Thus he writes two days after the funeral :—

Now that the funeral is over, and every earthly trace of my beloved father is gone for ever, I begin most painfully and deeply to feel the void that is left. It is, indeed, a wide void, and God alone can supply it. But, under all circumstances, I feel it my duty to enter with spirit, once more, into the engagements of life ; to begin to-morrow, at an early hour, and recommence my studies, to attend carefully, and with activity to the

gloomy offices of an executor, and resolutely to apply to business.

His objects in life are thus reviewed in his Journal:—

November 19th, 1809. Launching afresh into life, as I now am, under totally new circumstances, and in a situation wherein I shall always be obliged to act for myself, I feel the various objects of my life crowding upon me so thickly, as to render it absolutely necessary to make a proper and strict arrangement of time.

My objects are these :—

1st. Prayer, reflection, and waiting upon God.
2ndly. My studies.
3rdly. The Bank.
4thly. The business devolving on us by my father's decease.
5thly. The poor.
6thly. Bodily exercises.
7thly. Recreation and social pleasures.

Let the regular time allotted for the first head be when I first rise in the morning, and last before I lie down to sleep. Also the time of public worship, on a Sunday and on a Tuesday,* which I desire more and more to prize, and turn to account. Let me also throughout the day wherever I am, and whatever I am doing, be mindful of the Lord, and from time to time, silently turn my soul to him in prayer, doing all in the name of the Lord Jesus.

TO HIS SISTER HANNAH BUXTON.

December 1st, 1809.

We are going on remarkably comfortably ; Catherine, Rachel, Richenda, Priscilla, and I, form so harmonious a party, and are so entirely united in all our cares,

* The day on which the meeting for worship of Friends at Norwich, during the week, was usually held.

pleasures, and pursuits. . . . I am extremely busy, having my time and mind quite crammed with the variety of my pursuits. The executors' accounts, banking and study, are alternately uppermost. In the last item I go on as usual, sometimes flourishing, more often thwarted and unsuccessful. . . . Last week I was interrupted every day. . . . We had a delightful visit from Edwards. I never enjoyed his company so much before, and never felt so much at ease with him. I strongly feel how invaluable a blessing it is to have such friends, now we are so bereft. The loss of one hold makes one cling to the supports which are left behind. I am sure the afflicting event has had a powerful effect in bringing us more closely together. . . .

The ardour with which, amidst the other numerous engagements now pressing upon him, he continued to pursue his varied studies, at this period, is evident from many passages in the Journal. The following may suffice as an example. It is under date

January 7th, 1810. I wish to complete the Psalms, attending a little to Syriac and Chaldee as I go along. After that, to read Solomon, then Job again ; to make myself master of the Jewish laws, and translate the "Yad Hachazekah," of Maimonides ; to study the New Testament critically, and with a particular view to the great doctrines of the Trinity and the atonement ; to finish Ancient History in Plutarch, Sallust, Cicero, Cæsar, &c., after that to read Tacitus, then Gibbon ; to read every afternoon a hundred lines of Greek Poetry, and go on with Pindar. After I finish Michaelis I shall launch into English History, and follow it up, if possible, with English Law.

It was at this period, when he was little more than twenty-two, that he made his first essay as an author, in an article published in the Classical Journal, for the ninth month (September), 1810, under the title of A Critical Notice of Sir William Drummond's Dissertations in the Herculanensia. The late Sir William Drummond, a name well known in literary circles, was for some years the representative of the British Government at the Court of Naples, and had long cherished the idea of editing the Herculanean Manuscripts, and with that view he had published the dissertations, which thus became the object of Joseph John Gurney's animadversion. It was the first and the last time that the latter appeared in the character of a critic. The article extends over twenty-three octavo pages, and contains an elaborate exposure of Sir William Drummond's mistakes and shortcomings, which are detected with great acuteness. The whole is written in a style at once forcible and graceful, neat and easy, devoid of mannerism, clear, and very pleasing. Though not in its spirit and object what in his calmer judgment he even then fully approved, the effort may be regarded as some index of what he might have accomplished had he yielded to the fascination of a mere literary ambition.*

Joseph John Gurney could afterwards thankfully acknowledge that the restraining hand was near to preserve him from being allured out of his own proper field of labour into one more flowery, perhaps, but far less usefully productive. In his

* The article is in the Classical Journal, Vol. ii. No. 3, p. 524.

Journal, under date "September 2nd, 1810," he thus adverts to the subject :

During this time, besides business, the school, and somewhat of my usual studies, I have been much employed in finishing my *critique* on Sir W. Drummond. In this I am apprehensive I have not strictly followed the light that was given me. I now sincerely wish I had never engaged in it, for it has not been a work of *Christian Love*. I have offered to withdraw it : whether it is too late or not I do not yet know, but I am resolved, if it please the Lord, never more to engage in a similar undertaking, unless it be in the simple service of God and religion.

His mind was now becoming increasingly attracted towards the principles of the Society of Friends, and many of his allusions to his feelings on this subject are peculiarly interesting and instructive. "My course in religion," he writes in his Journal,* "is a matter of great weight to me. It is my indispensable duty to stir myself up to greater diligence, to more earnest investigation. Above all," he emphatically adds, "may I never fail to *watch and pray*. For I believe he will guide us, if we look to him as the Shepherd of the flock."

The example of his sister Elizabeth Fry, as well as of his sister Priscilla, who, like her, became a decided Friend and a minister of the gospel, strengthened his growing convictions. But the influence of the other members of the family who resided at Earlham, as well as of many other estimable persons with whom he was intimately associated, tended in

* Under date "July 14th, 1811."

an opposite direction. This peculiarity of his position should not be overlooked by those who would trace the gradual course of his mind. The change was to him emphatically a work of conviction and of faith.

September 2nd, 1810. I have been a good deal under the influence of Friends ; and am more aware of their opinions, and better understand their system than before. I have also great doubts about the sacraments ; and am at this moment perfectly uncertain, whether it will, or will not, be required of me to become more of a Friend. It would, indeed, be difficult to the outward man. It is [the] path of [the] cross. I humbly desire that the Lord may be willing to help me through all external and spiritual conflicts, with which it may please him to visit me,—that I may become victorious over myself, in whatever way it may be required of me, through the Spirit and grace of Christ.

Dost thou desire to have eternal life ? Then must thou do the commandments ; thou must take up the cross, and follow the Lord Jesus, *denying thyself*. St. John says, "And I looked and lo, a Lamb stood on the Mount Zion, and with him an hundred and forty and four thousand, having his Father's name written on their foreheads. And I heard a voice from heaven ;—These are they which follow the Lamb *whithersoever he leadeth them*."

July 14th, 1811. In May, I went to the Yearly Meeting of Friends. It was an interesting time, and, I think, wholesome to me in many ways. In the first place, it afforded me a fresh stimulus, on general grounds, to seek the Lord with all my heart ; and secondly, it introduced me to a more particular acquaintance with

the Society. I thought, some time since, I was advancing to a greater agreement with this most excellent religious body ; but I now feel a little thrown back—but this is at a time of general weakness.

I can, in theory, agree with them in much of their doctrine of spiritual guidance ; but I fear greatly that my practice is contrary to the precepts they build upon it. If it be true that there is this living power which will direct us, under all circumstances, in the sure path which leadeth to life, O what a happiness to know it ; and what a misery to be without it. O that the Lord would be pleased to give me this holy gift in larger measure, and to bestow upon me a heart to follow and obey him !

I also think that Friends have reason on their side with respect to ministry ; because I can hardly conceive any other authority for the ministry, than the direct gift of the Spirit. . . . Their testimonies about oaths and war, put them, I think, upon a very high ground ; and their ecclesiastical discipline is very admirable. I also think there is some reason in their minor testimonies, about plainness of speech and dress. Indeed, I have felt so much about the former, that I have adopted their modes in some degree. How far the reason of the thing will bear me out I know not ; but my having made such a change should induce a state of watchfulness and prayer, in a far greater degree than is at present my portion. If it be the Lord's pleasure that I should adopt these things, may I be enabled to do so with all Christian boldness. Let me not be afraid of approaching my Saviour in solemn waiting to know his will. With respect to the sacraments, I own they are matters of great doubt ; may I use all my efforts to discover the divine will respecting them.

TO HIS SISTER HANNAH BUXTON.

Sunday Afternoon, July 26th.

Every day's experience serves to prove that the Lord leads his children by different ways to the same end. For my own part, though just now faint and discouraged, and feeling with more than common force the obstructions which my nature is opposing to divine grace, yet I believe I am moving on slowly, and in a line somewhat diverging from thine.

I am much and increasingly under the power of some of the minor difficulties which Friends have to bear; my judgment is also increasingly accordant with them on some very important points, particularly about ministry. I have been engaged lately in reading the Bible, with the desire of forming a scriptural view of the mode of the influence of the Holy Spirit, and I must own that, the result of my researches is in favour of the opinion of Friends. At the same time I do not mean to say I have not many doubts. I only wish that I more watchfully and completely acted up to the knowledge given.

Many years later, in his Autobiography, Joseph John Gurney thus reviews this important period of his life:—

I am not sure of the precise time, but I think it was very soon after my father's decease, and after a visit from my dearest sister Fry to our family and meeting, that as I lay in bed one night, light from above seemed to beam upon me and point out in a very explicit manner, the duty of submitting to decided Quakerism, more particularly to the humbling sacrifice of "plainness of speech, behaviour, and apparel." The visitation was strong, but my will was stronger; I would not, I

did not comply ; putting off what appeared to me most unbearable, to a more "convenient season." I was then rather more than twenty-one years old, and the morning sacrifice was not bound to the horns of the Lord's altar with the integrity, boldness, and simplicity which the case required. Many persons might say that, taking into view the danger of imagination in such measures, I did well in resisting this call. After a space of nearly thirty years, full of a variety of experience, I am not of this judgment ; for I believe that nothing is more profitable than the ready obedience of faith, and nothing more dangerous than the contrary. In my own case, the effect of irresolution was a painful state of spiritual weakness ; and when at last I made the sacrifice, it was but lamely done, and under circumstances of still greater humiliation to the pride and vanity of my own heart than it would have been at first. In the meantime I enjoyed some very precious religious privileges, two of which deserve to be particularly recorded. The first was a visit to our meeting from our friend Ann Jones (then Ann Burgess). I was powerfully affected and subdued under her ministry, almost, if not quite constrained to surrender at discretion by the love of Christ. The second was an attendance at the Yearly Meeting, to which, in despite of my youth and lapelled coat, I was appointed representative. I well remember insisting in our Quarterly Meeting, on the reading of the advice of the Yearly Meeting respecting what ought to be the character of representatives, by way of showing myself unfit, but the Friends prevailed. . . . . The Yearly Meeting was to me, in this as in other years, an occasion of inexpressible solemnity—I hope of edification.

Soon after my return home, I was engaged to a dinner party at the house of one of our first county gentlemen. Three weeks before the time was I engaged, and three

weeks was my young mind in agitation, from the apprehension, of which I could not dispossess myself, that I must enter his drawing room with my hat on. From this sacrifice, strange and unaccountable as it may appear, I could not escape. In a Friend's attire, and with my hat on, I entered the drawing room at the dreaded moment, shook hands with the mistress of the house, went back into the hall, deposited my hat, spent a rather comfortable evening, and returned home in some degree of peace. I had afterwards the same thing to do at the Bishop's; the result was, that I found myself the decided Quaker, was perfectly understood to have assumed that character, and to dinner parties, except in the family circle, was asked no more.

To some readers such an incident may appear almost inexplicable. That true religion leads into no wayward eccentricities may be readily admitted. Yet if there be, as every believer in the New Testament must acknowledge, a reality in the being and guidance of the Holy Spirit, it cannot surely be denied that, under such a guidance, adapted as it is to all the varieties of individual character and circumstances, there may be cases in which the awakened soul is constrained to do or to leave undone, things which, at other times, and under other circumstances, may be felt to be matters of indifference. The workings of imagination, leading into the ever-varying forms of "will worship and voluntary humility," have been doubtless, at times, mistaken for divine illumination. But it is not imagination—it is the work of the Holy Spirit alone—which, whilst calling for the sacrifice, humbles the soul, draws it from evil, and establishes it in holiness;

which, apart from all excitement, can inspire living faith in Christ, true love to God, and simple resignation to his will in all things. To the religious mind the view here presented of the young disciple, but a few years before conspicuous for his elegant accomplishments in the ball-room, now made willing, in obedience to the call of apprehended duty, to "become a fool" amongst his former acquaintance for the sake of his Divine Master, cannot fail to furnish matter for profitable reflection

"The wearing of the hat in the house," continues Joseph John Gurney, "is not my practice. I have no wish to repeat what then happened; but I dare not regret a circumstance which was, under the divine blessing, made the means of fully deciding my course, and thus of facilitating my future progress. Here I would observe, that when scruples on points of a religious and practical nature are well founded, they abide the test of time and experience. This has been completely the case with me, as it relates to plainness. Never have I regretted the change which I then made; never have I doubted, that in that direction precisely, lay my appointed course of religious duty. I might have taken a more dazzling course in the world, or even in the "religious world;" but I believe that, in proportion to my willingness to be circumscribed within these somewhat humiliating boundaries, has been, in fact, the scope both for usefulness and happiness. Let it always be remembered, that the restraints of the Spirit are more abundantly recompensed by its blessed liberty."

The passage in the Journal recording his decision as above-noticed, closes with the following reflections:—

8th mo. 2nd. In thus entering more completely into a small society of Christians, I feel satisfied on the ground of believing that they hold the doctrine of Christ, in many respects, more in its original purity than any other sect. At the same time, my judgment differs from them about some particulars; I think I may say it does about the sacraments; and I *seem* to see how much Friends would be improved, by a more extensive knowledge and profession of the great offices of a Saviour's love. I also think that there is a danger in the Society of laying too great a stress upon trifles. Thus impressed, I earnestly hope I shall ever be able to stand upon a broad basis, whereon I can heartily unite with all Christians. I desire a catholic spirit; a truly humble and dependent mind; an increase of faith, hope, watchfulness, and knowledge of scriptural truth.

This day completes my twenty-fourth year. I can with sincerity return my humble and hearty thanks to the Author of all good, that he has been pleased graciously to look upon one who has greatly sinned. May he still preserve me upright and free from error. May he lead me and all of us in the way of life everlasting.

They who have accompanied Joseph John Gurney thus far, conversing with his most retired thoughts, may have been not unfrequently reminded, how gradual is often the growth of conviction, and that even after the judgment has ripened on some points, there may be others, hardly less important, which remain to be matured under the influence of increased light and experience. In a striking passage of his Journal,* he thus sums up the convictions of maturer years:—

* Under date 8th month 1st, 1840.

"I own no priesthood, but the priesthood of Christ; no supper in worship, but in spiritual communion with him and his followers at his own table in his kingdom; no baptism, as an introduction to the hopes and citizenship of the Christian believer, but that of the Holy Ghost; I heartily crave and pray that the blessed principle in me of light and life and love, (even the perceptible operative influence of the Spirit of Christ,) may consummate its victory."

Whilst his religious convictions had thus gradually drawn him into a narrower path in connexion with the Society of Friends, his heart was becoming increasingly enlarged in Christian concern for the welfare of others. He had already warmly interested himself in the formation of a Lancasterian School in Norwich, an institution which long continued to have his effective support. The establishment of an Auxiliary Bible Society in that city, was an object into which he now entered with youthful ardour. The General Meeting for its formation was held on the 11th of the 9th mo., 1811.

"We had a rare day indeed on Wednesday," he writes, two days afterwards, to his Aunt Jane Gurney; "nothing could pass off more pleasantly than our Bible Society Meeting. Understanding that considerable numbers would attend, we were obliged to transfer ourselves from the Market Hall to the Hall of St. Andrew's. Everything was prepared; a scaffolding for the speakers, and seats for the company, which was most respectable, unexpectedly clerical, and mustered about 600 in number. John Owen and myself contrived the order of business with the Bishop in the morning.

. . . The Bishop first harangued, and admirably well, upon the excellence of the British and Foreign Bible Society, its objects, constitution, and effects. He then introduced the Secretaries. Steinkopff, a most interesting German and Lutheran, and (as far as I can judge from an acquaintance of three days) a remarkably simple and devoted character, first came forward. He told the tale of what the society had done in Germany and other parts of Europe, in broken but good English; and by degrees warmed the meeting into enthusiasm. He was followed by Hughes, the Baptist Secretary, an eloquent, solid, and convincing orator. The company was now ready for the resolutions. The Bishop proposed them, I seconded them; and after I had given a little of their history and purport, they were carried with acclamation. Fellowes moved thanks to the Bishop; Kinghorn seconded, with some excellent remarks upon the Bishop's liberality. The Bishop replied, and said some fine things of Kinghorn. It was really delightful to hear an old Puritan and a modern Bishop saying everything that was kind and Christian-like of each other. The Bishop's heart seemed quite full, and primitive Kinghorn, when the Bishop spoke of him so warmly, seemed ready to sink into the earth with surprise and terrified modesty. Owen closed the meeting with an unnecessarily splendid, but most effective address. More than £700 was collected before the company left the Hall. . . .

FROM JOHN TALWIN SHEWELL TO A FRIEND

Ipswich, 9th mo 13th, 1811.

. . . The opening of the Auxiliary Bible Society in Norwich has been delightful and most satisfactory in every respect, and we have returned much encouraged

to try and do likewise. . . . The union of all denominations of Christians, in this great and glorious work, was very interesting; and has left an impression upon the minds of most present, not likely to be soon effaced. At five we adjourned to Earlham Hall to dinner, where we sat down to a bountiful entertainment, thirty-three or thirty-four in number, a mixture of different sects and persuasions, eminent for their parts, their piety, and their virtue. Words cannot adequately express the delightful feeling that reigned; so pure in its nature and object, it seemed somewhat like a foretaste of that blessed communion which the just of all generations shall finally partake of. Soon after the cloth was removed, our dear friend, Elizabeth Fry, knelt down in supplication, in a most sweet and impressive manner imploring the divine blessing upon the present company, upon the peculiar labours of the day, and for the general promotion of truth upon the earth. On her rising, the Secretary, Joseph Hughes, observed in a solemn manner—"Now of a truth, I perceive that God is no respecter of persons, but that in every age and nation those who fear him and work righteousness, are accepted of him,"—and the conversation becoming more general flowed on in so pleasing and edifying a strain, as surely "had less of earth in it than heaven." The like was never witnessed by most of us before,

> "For this was converse, such as it behoves
> Man to maintain, and such as heaven approves."

After tea, most of the company still remaining, we again assembled, and that chapter of Isaiah being read which begins, "Arise! shine, for thy light is come, and the glory of the Lord is risen upon thee," the Foreign Secretary, C. F. Steinkopff, in his usual affectionate and simple manner, knelt down in extempore supplication, and we

all retired to rest. Amongst the family present on this occasion, were Samuel and Louisa Hoare, Joseph and Elizabeth Fry, and Catherine, Rachel, Priscilla, and Joseph John Gurney. Of Priscilla I had known a little previously, but she appears to more advantage, if possible, at home than abroad. She is the nearest to Hannah More's Lucilla, of any one I ever saw, in person and manners, in benevolence and piety. We left this interesting and peculiar group with feelings of regret, mingled with a belief, that he who is guiding them in different ways, no doubt for purposes of his own glory, will conduct them to peace and happiness, as his wisdom sees best, for although they do not "walk by the same rule," they "mind the same thing," and appear all equally earnest to follow their Guide and Pattern in all simplicity and lowliness of mind.

The simplicity and deep Christian importance of the objects of the Bible Society attached Joseph John Gurney warmly to it, and henceforward it ranked amongst the objects nearest to his heart. He was appointed one of the Secretaries of the infant Association, and for many years he was accustomed to devote the principal part of several weeks in each year, to visiting, on its behalf, various places in his own county, besides not unfrequently, as occasion offered, advocating the cause in other parts. The anniversaries at Norwich became connected with Earlham by associations which imparted to them a peculiar interest. The large dining room at the Hall, which had been built by a former occupier for electioneering purposes, was now, to use Joseph John Gurney's words, "devoted to the friends of Christ and his precious cause." Here, for a full

quarter of a century,* a large company of Christians of various denominations, the party sometimes amounting to eighty persons, were accustomed to meet on the day of the anniversary, many of them remaining as guests in the house, to attend other meetings usually held about the same time. His daughter, in a short sketch written during the brief interval between his decease and her own, thus vividly recalls her impressions of these occasions :—

"From the time that my dearest father put me as a little child on the table at dessert, to look at a party of ninety, (the largest we ever had,) until they were discontinued, I looked forward to them as a great treat. But they were, for better reasons, occasions of extreme interest, and I have no doubt were the means of great good in uniting many in Christian fellowship who would otherwise have known each other only by name.

"Though my father steadily maintained his own views as a Friend, he was always ready to give a warm welcome to the individuals who came down to attend the meetings of the Missionary and Jews' Societies ; which were held in the same week with that of the Bible Society. He treated the missionaries and agents with the greatest kindness, and helped them in those parts of their objects in which he could do so consistently with his principles, especially in the distribution of the Scriptures to the Jews, and in the Hebrew schools of the missionaries. He certainly had a remarkable power

* These meetings at Earlham were continued from the year 1811 to 1836 inclusive, when they were given up during Joseph John Gurney's lengthened absence in America. In the later years of his life, after his return, he usually invited large companies of the friends of the cause to breakfast at Earlham previously to the Annual Meeting.

of showing love and friendship towards his fellow-christians. A more complete illustration of this part of his character there could not be, than in his mode of conducting the very large parties at Earlham of which I am speaking. His brothers-in-law (my uncle Buxton and my uncle Cunningham) were generally his helpers on such occasions, and invited whom they pleased; and certainly the dining room filled on those days was no common sight. There were persons of all denominations. It was so different from a party called together for mere amusement; so fine a feeling pervaded the whole, while he, as master, was wonderfully enabled to keep up the tone of conversation, so that I should think it never sank to a mere chit-chat level. My impression is that while he greatly felt the responsibility of these occasions, he most truly enjoyed them, having often around him those whose conversation was a feast to him, such as Wilberforce, Simeon, Legh Richmond, John Cunningham, and many others. I never saw my dearest father look more beautiful than he did at the bottom of those long tables. As soon as the cloth was removed, he would extract from his guests their varied stores of information in the most happy manner.* Thus the time was turned to account, and I have no doubt these days were often very profitable to many, as it was his most earnest desire they should be. He was careful to be attentive to guests of every degree, and was particularly kind to those whom, from their position in life or otherwise, he thought liable to be overlooked."

* "I recall one day," writes one of his nieces who was frequently present, "when the sitting at the breakfast table was prolonged half the morning, by a deeply interesting conversation, and comparing of notes between him and the late Bishop Wilson of Calcutta, on the important subject of the Christian ministry, the late Sir Fowell Buxton also taking a lively part, and pointing out the defects to which he considered the delivery of the message the most liable."

CHAPTER IV.

FAMILY BEREAVEMENTS.

1812—1816. ÆT. 25—29.

THE increasing illness of his brother John, whose health had never rallied since the death of his wife in 1808, now called J. J. Gurney to Clifton. After his return he writes :—

1st mo. 23rd, 1814. I continued with my dear brother at Clifton till fourth day, the 12th of this month, a highly interesting three weeks. When in his company, we were chiefly employed in reading together, Pascal, Fox's History, Plato, Greek Testament, Milner.

I was glad to know Bristol. It is a noble place, full of zeal, of almsgiving, and of good works. It was pleasant to form an acquaintance with many individuals —John Hilton, Richard Reynolds, William Lewis, John Waring, &c. Of Mary Ann Schimmelpennink we saw much, and with real pleasure. With our cousin Priscilla Hannah Gurney, who was staying at Richard Reynolds's, we had much intimate communication. . . .

His brother John continued in a declining state of health until his decease on the 14th of the 9th mo., 1814. Notwithstanding his increasing infirmity he successfully applied himself to recover his knowledge of Greek, with a view to reading the New Testament

in the original; the study of which, together with the perusal of the ancient Greek historians and poets, became an object of deep interest to him during his protracted illness.

"We were occasionally," says Joseph John Gurney, in his Autobiography, "united very pleasantly in these pursuits. The last few months of his life, though humbling to the view of his friends, were to him without a thorn. Obscured as his fine intellect now was on all other topics, it was clearer and brighter than ever on the subject of religion. The part that was to live for ever shone with a mellowed lustre like the setting sun. As the day of his death approached, his happiness increased. Everything was beautiful in his eyes; the hymn sung by one sister, and the prayer uttered by another, were to him, in his childlike condition, like the orisons of angels. . . . I loved him dearly, but the cup of sorrow was mingled to us all with hope and peace and joy."

Referring to his own position, he adds,—

My worldly situation is altered. I am become the master of Earlham and have received some addition to my old stock of *curanda*. I am very sensible of the importance of order, and true economy of *mind* and *time*, rather than of money, in all my concerns. What can I say, but that I desire direction?

First day, 12th mo. 18th. . . . I hope I am, in some degree, brought to a willingness to be little,—to be nothing, if it be the will of God. There is at the bottom of my heart a lurking desire to obtain the praise of man. It certainly is so. It is a drying, limiting, paltry feeling. It is a great enemy, and one which adheres closely to me; but may I not yet encourage a hope, that my Lord

and Master hath power even over the inmost evils of my soul?

His continued diligence in study, amidst the pressure of his varied engagements, is remarkable.

"Our business being extensive," he writes in the Autobiography, in allusion to this portion of his life, "and requiring great care; and public objects of a philanthropic kind pressing upon me a good deal, my literary leisure was more curtailed than I could have wished; but study was not altogether neglected; and at the period of which I am now speaking, and for a few years afterwards, I read and wrote much, and continued to be greatly interested in my biblical pursuits. One object which I pursued with some industry was to compare the quotations from the Old Testament, contained in the Gospels and Epistles, with the present text of the Hebrew Original, and of the Septuagint; and to show what are the collateral evidences which confirm the evangelical use made of many of these passages in the New Testament. I have by me some rather long manuscripts on this subject; but they were the work of a young student, and, though useful to myself, quite unfit for publication."

Under date 8th mo. 8th, 1813, we find the following memoranda:—

This day has been very peaceful and quiet, and, I hope, profitable. At the morning meeting I endeavoured to examine my conduct in life a little more methodically than I have for some time been accustomed to do, and have several things to note.

In the sight of him who calleth thee to be holy as he is holy, and whom without holiness it is impossible to please, take care never to entertain an impure idea.

Dismiss it the instant it occurs to thee. Endeavour to be, in this respect, as an infant; knowing nothing and thinking no evil.

Be strong in the Lord.

Never act from motives of fear, contrary to thy judgment. When thou art anxious on any subject, do not magnify evil in anticipation, but learn to expect good rather than evil. Let the presence of the Lord restrain and counsel thee in thy choice of employment; and, having found thy right place, whatsoever thou doest, do it heartily, as unto the Lord, and not unto man.

Give thy mind to one thing at a time; nevertheless, in all things maintain thy recollection of heaven. For this purpose allow thyself, during the hours of business, occasional short pauses for devotional meditation. Take care also not to suffer thy time for recreation to be disturbed by the thoughts and cares of business.

Whatsoever is committed to thy care demands thy attention. Be watchful, therefore, not to forget thy lesser memoranda. But load not the mind with memoranda; rather execute without delay whatsoever can be effected as well at the present as at a future moment. Nevertheless, think twice about everything, and in all thy concerns endeavour to dwell under the direction of the best Guide.

Keep thy secrets carefully; and, in conducting business with any one, be sure to speak no more words than the case requires. Above all things, be strictly honest and upright in all thy dealings. Rigidly adhere to the truth on little as well as great occasions.

"Let thy moderation be known unto all men. The Lord is at hand." Present thy body "a living sacrifice, holy and acceptable unto God." Judge not, lest thou be judged. Never expose the faults and infirmities of

others, except for a decidedly good purpose. Let it be thy general rule, never to mention what is amiss in thy neighbour to a third person, until thou hast been faithful in communicating thy sentiments to the individual himself.

Be in love and charity with all. Love "thinketh no evil," and speaketh no evil, "is not puffed up, and is kind." Be kind in sentiment, kind in manner, kind in action; yet away with all ostentation. In all things let self be abased. Be willing to suffer for Jesus Christ's sake. His word will be "a lamp unto thy feet and a light unto thy path." Watch for his guidance, follow it with a firm and manly step; dwell deep in the power of his love; live not to thyself, but live as Christ liveth in thee.

6th mo. 26th. My uncle Joseph desired me to give him in twelve lines, the account of my faith with respect to the Atonement. I have written the following:—

Under some sense of my own poverty, and a desire not to handle deep doctrines without divine help, I trust I may safely make the following confession of faith.

Had I been during the whole course of my life perfectly obedient to the Divine law, I should still be an unprofitable servant, without surplus of merit. But since, on the contrary, I have grievously offended in many particulars, I not only deserve no favour, but have become subject to God's just wrath. Under the effects of this just wrath I believe I must have fallen, had not God provided for me a way of escape in his own free pardoning grace, through the sufferings, death, and sacrifice of his Son Jesus Christ.

I believe that God hath appointed this sacrifice, in its nature propitiatory, as the means of atonement or reconciliation, and that he hath therein at once displayed his mercy to the sinner and his judgment upon sin.

This pardoning of sinners for Christ's sake, is what I understand by the term "justification."

In order to partake of these mercies, I believe I must possess a living faith, which shall lead me, first, to place my whole hope of acceptance with God in the merits of my Redeemer; and, secondly, to obey the dictates of the Holy Spirit, whom Christ has sent to bring me to repentance, to purge me from all sin, and to guide me in the way to life eternal. This work of the Spirit, by which we become freed from sin, born again, new creatures, is what I understand by the term "sanctification." These two, justification and sanctification, I believe to be necessary and sufficient for the salvation of my soul —the first, the cause—the second, the condition; both the result of the grace of God, in Christ Jesus my Lord.

"Now is the time," he writes in his Journal,* "for whole mindedness and industry. The Old Testament; the New Testament with quotations; Herodotus, and Bacon's Novum Organum, after Clarendon is finished, I intend shall be my intellectual pursuits."

"I wish to push Justin Martyr," is his observation a few months later.

The spirit in which he studied is admirably indicated in the following sentences from a work ascribed to the last mentioned author, which he copied, in the original, on the cover of one of the early volumes of his Journal.

Οὐδὲ γὰρ ζωὴ ἄνευ γνώσεως, οὐδὲ γνῶσις ἀσφαλὴς ἄνευ ζωῆς ἀληθοῦς. Ὁ γὰρ νομίζων εἰδέναι τι, ἄνευ γνωσεως ἀληθοῦς καὶ μαρτυρουμένης ὑπὸ τῆς ζωῆς, οὐκ ἔγνω· ὑπὸ τοῦ ὄφεως πλανᾶται.

Epistle to Diognetus, c. xii.

* Under date 10th mo. 31st, 1813.

"For neither is there life without knowledge, nor is there any sure knowledge without the true life."

"For he that thinketh that he knoweth anything, without the knowledge that is true, and borne witness to by the life, knoweth not, but is deceived by the serpent."

In the 5th month of 1814 he attended the Yearly Meeting in London; where he took part in a deeply interesting deliberation upon a case involving the important question whether Friends, as a body, could sanction the promulgation of Unitarian doctrine. The case will be best understood from his own account, written a few years later.

In the year 1814, Thomas Foster, a man of talent and education, was disowned by the Monthly Meeting of Ratcliff for subscribing to the Unitarian Book Society. He had long been supposed to entertain low views of the person of Christ; and had he kept those views to himself, he would probably have been left by Friends to pursue his own course. But no sooner did he publicly assist in the diffusion of them, than he became, from this overt act, a proper object of the discipline of the Society, and accordingly lost his membership. The Monthly Meeting among Friends sometimes acts in a judicial capacity, from the decision of which the appeal lies to the Quarterly Meeting as the superior body, and from that to the general assembly of Friends at the Yearly Meeting.

Thomas Foster appealed to the Quarterly Meeting of London and Middlesex, which confirmed his disownment; but, still dissatisfied, he carried forward his appeal to the Yearly Meeting, at which I had the privilege of being present. Such cases come, in the first instance,

before the Committee of Appeals, which is composed of one of the representatives of each Quarterly Meeting, the Quarterly Meeting appealed against alone excepted. I was appointed for Norfolk and Norwich, and acted as clerk to the committee. After hearing a long speech from Thomas Foster, and the answer of the respondents from the Quarterly Meeting of London and Middlesex, we were left to make our decision. I drew up a plain series of resolutions, which terminated with one confirming the disownment. The resolutions were read *serialim* to the committee. Each in its turn met their unanimous approbation ; and never, I trust, shall I forget the feeling of unity of mind with which, during a most solemn pause, we all gave our silent assent to the concluding resolution. We were twenty-seven in number, collected out of every part of the kingdom, and previously but little acquainted with each other's sentiments ; but it was as if we were moulded together into one man. At length the silence was broken by Jonathan Hutchinson, who expressed, in a few pointed words, his entire concurrence with the decision of the committee. "I do not know," he added, "what may have been the experience of my brethren, but for myself I can truly say, that without Christ I should be of all men most miserable." Our unanimity being ascertained by the signatures of the whole committee, our report, confirming the disownment, was presented to the Yearly Meeting.

Against our decision, Thomas Foster, as in right entitled to do, made his final appeal to the body at large, consisting of about 1200 men Friends, of various ages and conditions, without any written creed, and without any human president. Then, indeed, came on the trial of the Society's faith, the great question being immediately before us, whether orthodox Christianity or Unitarianism

was the belief of Friends. The appellant's speech was long and insinuating, calculated to amuse the young and perplex the old. The reply of the respondents was plain and luminous, and accompanied by abundant evidence, selected from the writings of the early Friends, of the uniform adherence of the Society to the doctrines of the Deity and Atonement of Christ. After the appellant had replied, both parties withdrew. A solemn silence overspread the whole meeting, and continued for a considerable time uninterrupted. At length William Grover arose; an elderly man, as remarkable for his clearness of mind, as he was striking from his pleasing and venerable appearance. In a single expressive sentence he pronounced his judgment against the appellant. After him our elder Friends rose one after another, all with the same sentiment in their mouths; then Friends in the middle stages of life, then the young. I never heard so many, or so various Friends speak to any point in our annual assembly; and, blessed be the name of him whom alone we acknowledge to be our Saviour and our Head, all were of one accord. I am almost ready to question whether 1200 men, gathered together without previous concert, from so many different places; persons of such various ages, circumstances, and characters, were ever before known to manifest, on a theological subject, so perfect an unanimity.

Soon after his return from the Yearly Meeting, he thus briefly notices his first public effort on the subject of slavery.

7th mo. 4th. The latter part of the week, especially sixth day, has been occupied by the Slave Trade business. The petition is now signing largely, and on sixth day morning, we were favoured with complete success, after

much opposition, at the public meeting. I pleaded for the cause very earnestly, but have since had to understand, with too much "posture," and probably too little simplicity. . . .

It had been of late one of his recreations to assist his uncle Joseph Gurney's two sons, Joseph and Henry, who were now growing up to manhood, in the further improvement of their minds. Referring to a visit of his two cousins at Earlham, he writes

TO HIS AUNT JANE GURNEY.

Norwich, 11th mo. 18th, 1814.

. . . Thou wilt think me a preceptor of some influence, when I tell thee that I have induced them every morning to exchange their beds, in pretty good time, for my study fireside, and the Epistle to the Corinthians. This Epistle, of which we have read about half, has occupied us before breakfast; and I have been agreeably surprised to find Joseph so much at home in his Greek. Harry's scholarship I did not doubt, and he has it evidently in his power to become thoroughly accomplished in classical literature. . . . In the afternoon we have been reading Cicero's orations, and Juvenal. In the evening Richenda assumes the character of drawing mistress, and something is read aloud for general edification. It is pretty clear from my account that we have not been fagging very hard; but it is something to encourage a taste for intellectual pursuits. This, indeed, is my chief desire in reading with them, because I see that it is the chief thing wanted. . . . No employment is more gratifying to me, and I feel it quite a relief, after Bible Society speeches, banking journeys, &c.

Upon the whole, I am sure they find the Earlham atmosphere cheerful, though a little inclined to be serious.

Not that Joseph objects to seriousness in its place, for he has volunteered several sentiments which have given me real pleasure, and which prove that his mind is a good deal directed to the most important objects; and I trust the same may be fairly believed of Harry. . . .

Dressing Room, alone at home, 2nd mo. 27th, 1815.

The Lord has been pleased to throw a gloom over our family by an event scarcely exceeded in melancholy by any that had before taken place amongst us. On the very day* when I last wrote in this book, my beloved cousin Henry died. We were summoned to the Grove after breakfast, and found him completely overcome by a violent apoplectic attack, and in the strift of death. The anguish of our spirits, as we surrounded his bedside, was relieved, at length, by earnest and deeply impressive prayer from Priscilla. Then, indeed, was the time to know the value of a Saviour! About half an hour afterwards, he quietly and almost imperceptibly breathed his last, leaving us all with a sweet impression that his spirit was returned to the bosom of the Father, and centred in the presence of the everlasting Shepherd. . . . The stroke came home to my tenderest affections.

It was about this period that he first became acquainted with William Forster, who afterwards married the sister of his brother-in-law, Thomas Fowell Buxton. Though little more than four years older than Joseph John Gurney, William Forster had been already for more than ten years engaged in the work of the public ministry of the Gospel, into which he had been called by his Divine Master at the early age of nineteen. To this work were devoted the freshness and vigour of his early manhood, the

*2nd mo. 10th, 1815.

strength of his middle life, and the matured experience of his advanced age. Beside his more direct services in the work of the ministry, it was his joy to follow in the footsteps of Him who "went about doing good." He was known, whether at home or abroad, as the earnest and tender advocate of the slave; as one whose heart was ever open to sympathize with the afflicted and distressed, and who was willing to spend and be spent in doing service to his fellow-men. His labours were extensive and abundant—in this country, in Scotland, in Ireland, and on the continents both of Europe and America, ceasing only with his death, which took place whilst on a mission of mercy in North America, on the 27th of the 1st month, 1854. A bright example of the blessedness of early devotion to the cause of his Redeemer, the largeness and comprehensiveness of his understanding, and his deep insight into divine truth, appeared in striking and instructive combination with the humility and tenderness of his spirit; whilst his great natural timidity, which, in regard to some things, clung to him to the last, contrasted as it was with his zeal and faithfulness in obeying what he believed to be the calls of duty, was perhaps permitted to mark, all the more plainly, the power of that grace by which alone he was what he was.

With this beloved friend Joseph John Gurney was for more than thirty years united in the bonds of a peculiarly close and intimate fellowship. A visit paid by William Forster to Norwich in the spring of 1815, during which he held many religious meetings in that city and its neighbourhood, first threw them

together. The mind of Joseph John Gurney was powerfully impressed, and he afterwards spent several weeks as William Forster's companion in a journey through parts of Lincolnshire, Cambridgeshire, and the Eastern Counties; an engagement which was the means of deepening his attachment to the principles and practices of Friends.

On his return from a short visit to London at the beginning of the year, he passed a few days at the house of Lord Calthorpe. From thence he writes—

TO ANNA BUXTON.

Ampton, 1st mo. 23rd, 1816.

. . . . Though I could not kneel at their prayers, I was really cheered by the seriousness and simplicity with which this duty (their family worship) was performed and by the apparent order of the household. Our scruples are never so trying to the faith as when they seem to run foul of the religious feelings of other people. I *think* I am right; but I am fearful, very fearful, of acting upon system, rather than upon principle, and in imitation of others, rather than in obedience to the simple dictates of truth. Nevertheless I do truly believe that we have a certain set of principles or rather, one great principle to hold up to the world. May we, whilst we display our nonconformity, ever remember to what a holy conversation, to what a spirit of love, meekness, and watchfulness, our profession calls us. If we were but sufficiently alive to this call, I think our little peculiarities would be merged, as it relates to others, in the savour of our spirits, so that they would offend no one; and as for ourselves, they certainly help to keep us humble, if rightly adopted; for they are very mortifying to the natural man.

Whilst at home during the preceding autumn he had entered upon the composition of a work, which, though never published in its original form, afterwards furnished the material for several important chapters in his Essays on Christianity and the Biblical Notes.

"It was," to use his own words, "the history of our Lord Jesus Christ, in its largest character and bearings, as set forth in Scripture. It consisted of three parts: Christ in his pre-existence; during his abode on earth; and in his reign of glory. Each part was divided into chapters, and illustrated by copious notes. This work formed the principal object of my literary attention for some years, and led into no small extent of collateral investigation and study. My chief aim in it was clearly to set forth the scriptural proofs of the glorious doctrine of our Saviour's proper Deity; and I can truly say, the more I scrutinised the evidence, the more largely I collected, compared, and assorted it, the more complete became my own conviction of this blessed truth. The manuscript of the work was long, and completed with great care; but had I published it, would, I doubt not, have betrayed, in various points of view, the inexperience of a young writer."

FROM WILLIAM FORSTER.

Tottenham, 10th mo. 14th, 1815.

. . . . I wish I knew how to tell thee all I have thought and felt in reference to thy biblical researches, and how much I am interested in the result. I was glad that thou hadst given up thy time and attention to the subject, because I was aware that thou wast impressed with its importance, and I did not doubt but that thou mightest be able to throw some light upon passages of Scripture which have been too much overlooked,

especially those in the Old Testament. I could not but desire, in secret aspiration to the Source of help, that grace might be granted adequate to the exigences of the occasion. Nor could I doubt, but that he, who knew thy desire to promote his glory, would vouchsafe the aid of his Spirit, so that at least thy own faith might be strengthened, whilst thou wast endeavouring to do what thou couldst for the confirmation of thy fellow-believers. The doctrine of the eternal divinity of the Lord Jesus has obtained much of my most serious thoughtfulness, since I last saw thee. I feel it to be one of infinite importance. I am more and more convinced of its truth, and regard it more than ever as the key-stone of our holy religion : take that away, and the grand combination of truth in the mystery of redemption will soon fall into confusion. Oh ! how I love to dwell upon the mercy of God in Christ Jesus ; how it humbles the pride of man into the very dust of his unworthiness ; and, when applied under the animating influence of the Spirit, how it raises the soul in hope of an inheritance incorruptible in the heavens !

The subject of Capital Punishment had already claimed much of Joseph John Gurney's attention, and continued to be a matter of deep and painful interest to him. In his Journal,* he particularly alludes to his attendance "on poor Lea," a convict, before his execution, and later in the year he felt it his duty to make a vigorous effort to save the life of a prisoner under sentence of death for burglary. Gunton, the prisoner in question, had been convicted on the evidence of a young woman, who had lived as servant in the house which had been robbed, and some

* 4th mo. 8th, 1816.

circumstances transpired, which led to the belief that her evidence had been misapprehended either by the court or by the jury. A reconsideration of the case appeared to be most important, but this could not be obtained, unless the witness could be brought before the proper authorities. In the meantime the period for the execution was approaching; immediate exertions were necessary, but the young woman, after whom inquiry had been made in every direction, could not be found. The case now appeared hopeless. At length, however, the witness was traced, and Joseph John Gurney took her to London, travelling with all practicable speed through the night. He quickly obtained a respite, which was immediately forwarded to the sheriffs at Norwich; and on the following morning he himself arrived, bringing with him a reprieve; and Gunton's sentence was commuted to transportation for life.

The ninth month of this year was rendered memorable to him by a visit which laid the foundation of an intercourse, that was, at intervals, in after years, the source of much lively interest and pleasure. The circumstance is thus graphically related in a "Familiar Sketch of the late William Wilberforce," which he subsequently published.

I was introduced to Wilberforce in the autumn of 1816. He was staying with his family at Lowestoft, in Suffolk. I well remember going over from Earlham, partly for the purpose of seeing so great a man, and partly for that of persuading him to join our party at the time of the approaching anniversaries of the Norfolk Bible and Church Missionary Societies. I was

then young, but he bore my intrusion with the utmost kindness and good humour; and I was much delighted with the affability of his manners, as well as with the fluency and brightness of his conversation. Happily he acceded to my solicitations, nor could I hesitate in accepting his only condition, that I should take into my house not only himself, but his whole family group, consisting of his amiable lady and several of their children, two clergymen, who acted in the capacity of tutors, his private secretary, servants, &c. We were, indeed, to be quite full of guests, independently of this accession; but what house would not prove elastic in order to receive the abolisher of the Slave Trade? In point of fact, by dint of various contrivances, we managed the affair with tolerable facility. It was a large party, composed of persons of several denominations, who were all anxious to promote the extension of the kingdom of their Redeemer; and Wilberforce was the star and life of our circle.

CHAPTER V.

MARRIAGE AND EARLY MINISTRY.

1817—1819. ÆT. 29—31.

"The year 1817," writes Joseph John Gurney in his Autobiography, "was one of great importance to me—my twenty-ninth year. The early part of it was characterised by no small measure of mental weakness and lowness; but the Lord who saw me in my adversity, had two precious gifts in store, both of which were freely and bountifully bestowed upon me in the course of that year; a faithful partner of my joys and sorrows, and a part in the ministry of the glorious gospel of our Lord and Saviour Jesus Christ. The two things were connected in a manner which might appear very singular to those who have not been accustomed to watch the harmonious workings of external providence aud inward grace. But 'whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord.'"

He had long cherished a warm regard for Jane Birkbeck, daughter of John Birkbeck, of Lynn. The bond of a somewhat distant relationship had been strengthened by frequent intercourse.

"We had known each other," to use his own words in his Autobiography, "from early childhood; our pursuits were similar, and she, like myself, had become a decided Friend from conviction. In some other respects [our

characters] were different. Generous, stedfast, and lively, she had one of those hardier souls, on which weakness is prone to lean, but her feelings were, nevertheless, warm and acute. She knew and adored her Saviour, and remarkably walked by that rule, 'Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him.'"

Her father was now deceased, and she was residing with her widowed mother, Martha Birkbeck, when she accepted Joseph John Gurney's proposals of marriage in the 5th month of this year. He afterwards writes—

6th mo 7th. How extraordinary is the change wrought in my circumstances, and in my mind, since I last wrote. How beautifully has the atmosphere cleared! and after some of the deepest conflicts which I have ever yet gone through, how delightful a calm am I introduced into! How do I desire to be bowed down in thankfulness to the God of my life, for his abundant blessings. How do I desire to receive from him renewed ability to love and serve him with my whole heart! Ah! may I never prefer the creature to the Creator, nor any earthly delight to the cause of the crucified Jesus!

I left home about the 20th of the 4th month; arrived at Runcton very unwell; remained a full fortnight, my mind deeply absorbed by the subject of marriage. In expressibly deep were the conflicts, and as great the happiness and peace, which were my allotment during that memorable fortnight; I believe the Lord was with me, and laid his hand upon me in a remarkable manner. Never have I so experienced and known the reality and the power of the religious principles which I have adopted. After acute suffering, I had to rejoice as in the presence of my God. I hope I shall never forget the sweet peace and

genuine happiness I enjoyed at Hunstanton,* in the society of one who is now likely to be brought into such near union with me. This step seems to have been closely connected with something like a change for the better in my spiritual course; something of a clearer atmosphere and brighter view; more of the liberty of the gospel of Christ; less, I hope, of the intolerable impertinence of self.

He adds,

I think it right to record that my mouth has been several times opened in ministry.

On third day evening, at Hunstanton, after I had been wonderfully delivered from conflict, I expressed in dear Rachel's room, two or three sentences of thanksgiving; the next morning in our little meeting in the summer-house, I had something to say on the searching of heart which we had all gone through, and of my confidence that the Lord would rightly direct us, did we put our whole trust in him. The following first day afternoon, at the Lynn Meeting, I simply said, "I cannot feel satisfied to leave this little gathering without expressing the affectionate salutation of my heart; grace be with you all that love the Lord Jesus Christ in sincerity." Whether this is likely to go on I know not. I feel it will be to my encouragement if it do; but I heartily desire to commit my way unto the Lord. . . . My chief fear is, lest I should not, on this head, be sufficiently simple; but may I watch and pray, lest I enter into temptation.

Often did he afterwards recur to his feelings in the Meeting at Lynn above noticed; the first in which he was publicly engaged as a minister of the gospel.

* The country residence of Martha Birkbeck, on the sea coast of Norfolk.

"O the delightful flow of quiet happiness," is his exclamation many years later in reference to it, "which continued to be my portion through the whole of the day! No words can adequately set forth; and the savour of it is even now fresh in my remembrance. Few such days have I yet spent on earth. Similar feelings," he adds, "though not in so high a degree, followed the further exercise of the gift; and the Lord led me gently forward in his work, giving me to feel the sweetness of obedience to his commands, and of a surrender of soul to his service."

TO HIS SISTER HANNAH BUXTON.

Ackworth, 8th mo. 1st, 1817.

My experience during the last few months has been a little out of the usual course, or at least *my* usual course. I wish to say it in reverence, but I seem to have got out of a thick wood, into a verdant and beautiful plain, where the riches of the Lord's bounty are displaying themselves on every side. Deeply and totally unworthy am I of such a favour. I have, indeed, cause for thankfulness. I may add to the list of divine mercies, my near prospect of a settlement in life, after my own heart's desire. Yet I have had my conflicts to pass through as well as my joys. May we all abide in true humiliation, and when the sunshine becomes overcast, (for its being so occasionally is, I doubt not, necessary for us all) may patience equal to the day be afforded. . . I have several times felt it my indispensable duty to break the silence of our meetings, and the work appears more likely to proceed than to wither away, if I am faithful to its requisitions. But my gift is at present very small; and perhaps thou art little aware how entirely it appears to be out of my

power to choose for myself [in it.] I may acknowledge that I find it not only a deeply interesting, but a *purifying* work. That it is one calling for peculiar dedication and submission, must be fully admitted. I feel that I must wholly resign myself to the Spirit which "bloweth where it listeth," and if it be not given me to know "whence it cometh or whither it goeth," I must be content. . . .

On the 10th of the 9th mo., he was married to Jane Birkbeck. He was scarcely settled at Earlham after the event, before other interests crowded upon him.

TO WILLIAM FORSTER.

Norwich, 9th mo. 30th, 1817.

. . . Strange and new things have indeed happened to me; and I am but just finding my footing on the new land of married life and ministerial duty. It makes me feel as if I could not understand myself; but I trust that thankfulness is the prevailing feeling of my heart. I know that I have been greatly helped, blessed, and comforted; and I know also, from having passed through depths unknown before, that I have needed the help, the blessing, and the consolation which I have received.

But to proceed to more historical information, I am married, happily and satisfactorily married. The event took place, as was intended, at Wells Meeting, on the 10th of this month. The meeting and the day were, I think, highly favoured by the owning and cheering presence of the Master whom I desire to serve. The former was very solemn. . . . I was constrained by a most sweet influence to supplicate that we might be enabled, on that solemn occasion, to enter into covenant with God, to serve, honour, and obey him in all our ways; and that, in things temporal and in things spiritual, in heights and in depths, we might be more and

more taught to place an unqualified dependence upon his mercy in the Lord Jesus Christ. We lodged at a nice country inn about seven miles from Hunstanton, and arrived at Earlham to dinner on the following day. The sun shone sweetly upon us, and that dear place received us with open doors in all its brightest colours. There we spent some quiet days of solitude before our friends came in upon us. For the last week we have had the house full, a delightful party of brothers and sisters, my mother-in-law, and some interesting friends of the Bible Society, especially Charles Simeon, of Cambridge, a man eminent for talent, for piety, and for singularity. This is a brief sketch of our external history : with regard to the *esoteric* part of it, it has been deeply interesting, and, I think I may add, affecting to me. The change is so great, so important, the union so close, so heart tendering.

The name of Jonathan Hutchinson has been already mentioned. The close intimacy which so long subsisted between him and Joseph John Gurney, seems to claim for him here a little further notice. Though he had been for many years the friend and correspondent of his uncle Joseph Gurney, and they had previously met more than once in London, it was whilst travelling in Lincolnshire, with William Forster, in the course of the preceding year, that Joseph John Gurney had been first brought to a nearer acquaintance with the sterling worth of his character. Born at Gedney, in the fens of Lincolnshire, a respectable yeoman in station, he was a man under whose remarkably simple and unadorned appearance lay concealed a thoughtful and well-cultured mind, and a heart subdued and chastened by the power of divine grace.

Though a skilful practical grazier, and carefully attentive to the business by which he maintained his family, he had read much and variously, and thought deeply and largely on many subjects; and his lively imagination was no stranger to the walks of poetry. As a minister of the gospel amongst Friends, his communications were usually short, but full, pertinent, and lively; his prayers fervent, simple, and emphatic. He had known what it is to doubt, and almost to despair, and was prepared by a somewhat peculiar and severe course of discipline to sympathise with others. "Our close agreement," says Joseph John Gurney, "on all points of a religious nature, and on many of a merely intellectual character, was the means of bringing us into a near and easy friendship, which I shall, I believe, always look back upon as one of the choicest privileges of my life."

FROM JONATHAN HUTCHINSON.

Gedney, 9th mo. 29th, 1817.

. . . With an affection and a solicitude which are as foreign to mere compliment as *it* is a stranger to them, I now congratulate you on a union which has so much of mind in it, as well as of outward advantages, as to promise the greatest share of temporal felicity. And yet even these satisfactions and privileges should be enjoyed in reference and subordination to the Giver of "every good and perfect gift;" that they ought frequently to be offered in sacrifice at his footstool; and that whilst you admit no inferior competitor into your hearts, he, the Creator of the heart, must reign unrivalled there. I would also apprize you, that, without any fault of ours, the sweetest the most innocent earthly enjoyment, is liable to frequent and

unexpected interruptions. In this *ordeal*, this prison of the soul, many things combine against our present happiness. The war of elements, the more fierce and cruel war of men's passions, prejudices and interests, all aggravated by the malice of an unwearied and potent enemy, will one or other of them be frequently reminding the most prosperous and the most happy that this world affords not the ultimate rest of an immortal spirit, that earth is not its final home. Of these things, beloved pair, though you knew them before, I have thought it might not be amiss, even in the zenith of your allowable enjoyment, to put you again in remembrance. But there is another thing, which, perhaps, you may not so readily admit, or so easily credit, but which I think it may be at least safe for me to communicate, and that is a belief which has attended me, particularly since your marriage, that the way cast up for you is rather an arduous than an easy one; and whilst I hope it will have many roses in it, I am apprehensive it will also have its thorns;—amidst other causes, on this especial and spiritual ground, that "they who will live godly in Christ Jesus shall suffer persecution;"—for though racks and other torments of the body are, for the present, excluded from our favoured land, yet there remain in it, in pretty full play, two small but powerful engines of mental disquietude, the tongue and the pen. The former of these, in certain heads, and under a certain direction, is strongly characterized by the Psalmist and the apostle James; and the latter, as perhaps some of us think, is not, when serving the same Master, either less mischievous or poignant.

TO JONATHAN HUTCHINSON.

Norwich, 10th mo. 11th, 1817.

To open my mouth in public ministry, is a duty which I have had deep reason to believe has been

required at my hands not unfrequently. It has seemed to me impossible to do otherwise, consistently with my own peace, than to go straight forward in it, without much looking to the judgment of others. What others think of me I know not, but I heartily desire to live more simply in this and everything else, to the Lord, and not to man.

Towards the close of the year, in company with his wife, his brother Samuel Gurney, his brother and sister Buxton, and Francis and Richenda Cunningham, he took a short tour upon the continent of Europe, their principal objects being to establish a Branch Bible Society in Paris, and to procure information as to the systems of prison discipline adopted in the jails of Antwerp and Ghent. In crossing over to Calais they were surrounded by a dense fog, in which they drifted about for two days and nights, and narrowly escaped running the vessel ashore. Having accomplished their objects, they returned home after an absence of about a month.

TO HIS SISTER-IN-LAW ELIZABETH GURNEY.

Norwich, 12th mo. 9th, 1817.

. . . We arrived late on seventh day evening. A hearty welcome, and a warm, bright house awaited us: dear Catherine and Priscilla looking charmingly, and all the household in good order.

. . . It was very comfortable yesterday to find ourselves once more seated in Goat Lane.* Our morning meeting was solemn. The afternoon meeting

* One of the Meeting-houses of Friends, in Norwich.

was also comfortable, and a satisfactory reading at Earlham, and cheerful evening over the great parlour fire, concluded the day. How pleasant is the settlement into regular domestic life!

The occasions on which he felt called to speak as a minister were now more frequent, "though often," as he says, "attended with unusual conflict, and much in the cross and fear." "How vain," he remarks in another place, "would be my own efforts to minister without the command."

Early in the year 1818, private business called him to London. His sister Elizabeth Fry had previously entered upon her important labours for the benefit of the prisoners in Newgate, and for the improvement of prison discipline generally. Joseph John Gurney warmly entered into his sister's views, accompanied her to the Committee of the House of Commons on the occasion of her giving her evidence, and afterwards to Lord Sidmouth, then Secretary of State for the Home Department. On his return he thus briefly alludes to his visit.

3rd mo. 9th, 1818. The [last] fortnight has been a very interesting one. After two busy days of preparation, we left home on fourth day, (the 25th ult.) by day coach, and arrived that day at Upton. . . .

Sixth day, to London, to the Committee of the House of Commons, with dear Elizabeth; afterwards to dine with W. Smith, M.P., where we met Wilberforce and Sir S. Romilly. A very interesting time.

Seventh day, breakfasted with William Smith; corrected my sister's evidence; returned with her in the evening to Upton.

First day began in lowness, followed by deep exercise of spirit, and a great flow in the ministry at Plaistow: in the morning, on giving up the world to come to Christ, with prayer for the different states in the meeting: in the afternoon, comfort and advice to the discouraged, and prayer for them. . . .

Second day, interesting visit to Newgate; solemn meeting there. . . .

Third day with my sister to Lord Sidmouth.

Fourth day, breakfasted with Wilberforce; met Lord Rocksavage. . . .

His visit to London, and the pamphlet on Prison Discipline soon afterwards published by his brother-in-law, Thomas Fowell Buxton, tended to deepen in his own mind a sense of the importance of that subject; and an opportunity soon occurred for endeavouring to influence the authorities at Norwich to some exertion respecting it. The Mayor and Corporation, attended by the Sheriffs and other citizens, whilst perambulating the boundaries of the county of the city, were, by his desire, invited to partake of refreshment in passing by the Hall at Earlham. Besides those immediately connected with the magistracy, many others assembled, the whole company consisting of about 800 persons. On this occasion, Joseph John Gurney, in an address to the Mayor and Corporation, urged the erection of a new jail, and its establishment on better principles, with a view to the employment of the prisoners and the improvement of their morals; enforcing his appeal by a reference to the extraordinary change that had then recently taken place in Newgate through the exertions of a committee of ladies, and

concluding by offering a donation of £100 towards the object. The effort was not without fruit, though the result was not immediately apparent.

In the spring of 1818, a dissolution of parliament took place, which was followed by a general election. Upon religious and philanthropic grounds he had long desired to see his brother-in-law, Thomas Fowell Buxton, in parliament, and now rejoiced with him in his success at Weymouth. His letter to him on the occasion, is expressive of the hopes which he indulged as to his parliamentary career; hopes, not of political distinction, but of the powerful and successful advocacy of the cause of righteousness and love. As regarded himself, he was called into a different sphere. His advocacy of this cause was to be elsewhere than in the House of Commons. Much, however, as he disliked the strife of politics, he was involved in some effort at the election at Norwich, in consequence of the illness of a near relative, who was one of the candidates.

"It was my endeavour," he writes in his Journal, "not to yield myself up to the interest of the election, but being called upon, I made one speech to the electors, in which I communicated my whole mind on the subject before us, and endeavoured to raise their minds to something higher than mere politics. The whole effect has been rather lowering to the best things." "When we look on the one hand," is his subsequent reflection in the Autobiography, in allusion to this incident, "to the party spirit, the dissipation, and corruption which attend these political strifes, and, on the other hand, to the meekness, quietness, impartiality, and purity, which ought to mark the character of

Christians, we can scarcely avoid the conclusion that the less we have to do with such affairs the better ; at the same time we are not to forget our position as citizens, and ought neither to despise our rights, nor neglect our duties in that capacity. 'Let all things be done decently and in order.'"

It was in the sixth month of this year [1818] that the Monthly Meeting of Friends in Norwich recognised him as a Minister of the Gospel, called to the work by the Great Head of the Church. Referring to this and to his previous attendance of the Yearly Meeting in London, he writes in his Journal :

6th mo. 20th. . . . The Yearly Meeting was exceedingly interesting, and, in most respects, quite satisfactory. To me it was a period of much religious exercise ; I had frequently to speak, and both to open and conclude the Yearly Meeting in supplication. I met with much kind encouragement, and some useful warnings. . . . On fifth day, the 11th, at our Monthly Meeting, I was acknowledged a minister : much was felt, and the unity of Friends appeared complete. This has been a consolation to me. I feel the necessity of being very, very watchful, that my practice may not linger behind my high profession.

First day morning, [*6th mo. 21st.*] I feel a good deal at sitting [as a minister] in the gallery, not being, to my own apprehension, adequately spiritual ; but I believe help will be afforded. May I be enabled to enter afresh into covenant with my Redeemer, to renounce the whole spirit of the world, and to serve him faithfully !

Night. I feel thankful for the day's experience. In the afternoon I uttered a few sentences in supplication ; the first time of opening my mouth in ministry in my new situation. It has afforded me relief.

From a photograph by] [*Charles Aldous, Norwich.*

EARLHAM HALL, NEAR NORWICH.

From a photograph by

NARLHAM HALL, NEAR NORWICH

After his marriage Joseph John Gurney continued at Earlham, and the hall where his father had resided, and in which he had himself lived from his birth, may be henceforth regarded as his settled residence. To this place, "with its lovely lawn, nested among large trees," possessing within itself those ample accommodations which it was his enjoyment to share with his friends, and combining a convenient proximity to a large and important city, with great quietness and retirement, he was strongly attached. And they who knew him there can still picture him in his study among his books ; or in his drawing-room amongst his friends, his countenance beaming with love and intelligence, the life of the whole circle ; or in his garden amongst his flowers, with his Greek Testament in his hand, still drawing from the books "of nature and of grace" that lay open before him, new motives to raise the heart to the Author of all his blessings.

Placed by circumstances, though not the elder brother, in the position which his father had occupied in Norfolk, as master of Earlham and a partner in the Bank, it was his delight as far as possible, to continue Earlham as the family house. Even after his marriage, his sisters, Catherine, Rachel and Priscilla, continued to live with him, occupying their own apartments ; and it was the custom of the other members of the family frequently to meet there as under a common roof.

Besides this, to him, delightful band of brothers and sisters, his house was, as must have been already apparent to the reader, freely opened to a large circle.

Whilst every year strengthened his conviction of the soundness and importance of the Christian principles which he professed, he rejoiced in "that liberty wherewith Christ" had made him "free" to embrace as brethren all those in whom he thought he could discern traces of his heavenly image.

The reader has now to view Joseph John Gurney not only in the varied relations of private life, but in the important character of a Christain minister. He was well aware that it was not his learning or his talents that had qualified him for such a service. He had received no ordination from human authority, nor any "call" or appointment from the congregation. The "acknowledgment" of his friends was simply a *recognition* of the *gift* which both he and they felt to be altogether dependent upon the free and unrestrained mercy of the glorified Head of the Church, bestowed through the agency of that Spirit who "divideth severally to every man as he will," and for the due exercise of which the steward intrusted with it must give a strict account. His course of life bears witness to the earnestness of his desire to be found faithful in this stewardship. His labours were extensive and abundant; yet he did not esteem the duties in which he became on this account involved, incompatible with those of his ordinary calling. And whilst his secular occupations led him into a closer intercourse with others, and made him better acquainted with the difficulties and conflicts of ordinary life, thereby enlarging his heart to a more extended sympathy with those among whom he was called to labour, they tended at the same time to refresh and invigorate

his mind and affections, by the very diversion of them from the contemplative to the more practical parts of religion. As a man of business he was exact and methodical. Promptness and dispatch equally characterized him. It was his endeavour, through that assistance without which he felt himself weak; to act out the scriptural maxim, "whatsoever thy hand findeth to do, do it with thy might." Whilst this strikingly marked his conduct in the ordinary duties of business, it became especially apparent in times of difficulty and danger. And on more than one occasion of great commercial distress and anxiety, the quiet firmness and effective decision which he was enabled to evince, afforded practical evidence, of no mean value, of the reality and power of his Christian principles. Deeply was he impressed with the responsibilities of his position. Deeply did he feel that to perform duties so various as those of a man of business, and of a Christian minister, requires (may it not be said) a double portion of divine wisdom and grace. But in his example, as in that of many others, there is encouraging evidence, that the right combination of these services, so far from tending to dim the lustre of the Christian's armour, serves rather to brighten his weapons, and to nerve his limbs the more effectively to wield them. His comparative affluence doubtless materially facilitated the carrying out of his views, and relieved him from those corroding cares which are so apt to absorb or wear down the mind; but it placed him, at the same time, within the reach of other and not less dangerous temptations. Solemn, indeed, is the language, "how hardly shall

they that have riches enter into the kingdom of heaven." And whilst the assurance that "with God it is possible," ought to prevent any from being dismayed, it should never be forgotten that the power of divine grace is peculiarly exemplified in the character of those who, amidst the allurements of ease and pleasure, and the temptations of worldly ambition, have been enabled, through unmerited mercy, "to fight the good fight of faith, and to lay hold on eternal life."

In the 8th and 9th months of this year (1818), in company with his wife, his sister Elizabeth Fry, and one of her daughters, he took a journey into Scotland, visiting many of the prisons both there and in the north of England, besides attending many of the meetings of Friends. On this occasion, in conformity with the Christian order established in the Society of Friends, he was furnished with a minute or testimonial expressing the concurrence of the Friends of his own "Monthly Meeting" in his prospects of religious service. They proceeded through Darlington and Newcastle to Edinburgh and Dundee, and thence by Montrose to Aberdeen, where they attended the General Meeting of Friends in Scotland. Returning by the way of Perth, after having visited the families of Friends at Kilmuck, the first service of this kind in which he was engaged, and which he describes as "humbling and difficult,"—they proceeded to Edinburgh, and thence to Glasgow, where, amidst a pressure of other duties, he held his first "public meeting." After attending the meetings of Friends in Cumberland and at Kendal, they came to

Liverpool, from which place they visited the Earl of Derby and his family at Knowsley Park. Proceeding homeward by way of York, they arrived at Earlham in the early part of the 10th month. The following extracts from his Journal refer to this journey :—

Stonehaven 8th mo. 28th, 1818. We crossed the ferry to Dundee after an early breakfast ; a very pleasant sail of two miles ; a fresh gale blowing, and the morning delightful. The mouth of the Tay makes a noble harbour, and Dundee is a place of much trade ; the number of its inhabitants, 35,000. The return for salmon there is £100,000 per annum, and they manufacture brown linen in great quantities. We called upon two of the magistrates. One of them showed us the jail, which like other Scotch jails is quite defective. It is a rare thing to have a criminal in this jail, which serves not only for this populous town, but for a large district of the county of Forfar. The scarcity of crime in Scotland, which is very striking to an English observer, must be attributed to the early and religious education of the whole people. The population appears in a healthy state of morals. Would it were so with us !

The road hither from Dundee by Aberbrothock, or Arbroath, Montrose, and Bervie, runs along the coast of Forfar, and presents a delightful variety of sea views. At Arbroath we visited the jail, very dirty, though not an old building. *Not a single criminal in it.*

9th mo. 12th. First, second, and part of third day were spent at Edinburgh. Second day was one of great labour and religious exercise. We spent an hour pleasantly at the "deaf and dumb asylum," where the interesting company of intelligent children struck us very much. There is a *naiveté* and cleverness about them which is delightful. They are excellently taught to read,

write, cypher, &c; and had evidently received good religious instruction. Here we were met by Erskine of Mar, a generous old man, a great supporter of public charities, and very cordial to us. Ten or eleven family visits occupied the remainder of the day. In the evening returned to supper at Alexander Cruickshank's where we were met by John Wigham, jun., Thomas Allan, Leonard Horner, &c., and having got well through the labours of the day, we passed the first watch of the night very pleasantly together. On third day morning a fine party collected at breakfast, Leonard Horner, Archibald Constable and family, my friend Andrew Hamilton, Henderson, an active dissenting minister, Sir George and Lady Grey, with their son and daughter. I very much enjoyed their society, and before we parted my dear sister Fry was solemnly engaged in prayer.

Referring to their visit at Knowsley, Joseph John Gurney writes:—

Lord and Lady Derby, with others of the family, met us at the door, and received us most heartily. Lord Derby is an elderly man, remarkably kind and attentive, and without anything of manner to make one feel his rank. Lady Derby is somewhat younger; a very interesting and pleasing woman; her mind much too great for affectation or pride; her disinterestedness conspicuous in the little occurrences of the day; and her conversation attractive from the force of her mind, which is evidently under the power of religion. She lost her only son about a year ago; a chastisement which appears to have had much effect upon her. They were surrounded by a large patriarchal family party, consisting chiefly of the Stanleys and Hornbys. The most conspicuous individuals were Lord Stanley, his daughter Charlotte, and his son Edward; Lady Mary, Lady

Derby's only remaining child; the mother of the Hornbys, Lord Derby's sister; surrounded by several pleasing daughters, besides sons and sons' wives. There were also some agreeable guests in the house; the whole party about thirty-five in number, exclusive of many children. I have seldom, if ever, seen so much love and harmony prevailing without any form, over a large family circle. Lord and Lady Derby took a walk with us before dinner, and showed us the pictures and the house. The afternoon and evening were agreeably spent in not trifling conversation. A crowd thronged around my sister, whose tales were thoroughly relished. I passed part of the evening in a very interesting conversation with Lady Derby on religious subjects. . . . Before breakfast next morning, the ladies Mary and Charlotte took us in the carriage to see their girls' schools, which are in excellent order. They seem to take great pains with their poor neighbours. Lord Derby gives prizes annually to those of his cottagers who most excel in neatness, propriety, &c. After breakfast we ventured to propose that the whole family might be assembled. My dear sister had felt a strong concern for this object, and I was ready to bear her burthen with her. The proposal was readily acceded to, and nearly the whole party, including the servants, about seventy persons in all, assembled in the dining-room. After a short pause, I began by reading the third chapter of John. The religious opportunity which followed lasted nearly an hour, and was truly solemn. I have scarcely ever known a time of such apparent baptism of the Spirit. My sister prayed almost as soon as I had concluded reading; much power attending her. I afterwards felt unusual liberty in preaching the gospel to this interesting party, from one of the verses we had been reading; "As Moses lifted up the serpent in the

wilderness," &c. My sister afterwards spoke, and I was enabled to pray in conclusion. We may thankfully acknowledge that our blessed Master was pleased on this occasion to send us "help from the sanctuary." Almost all present, both old and young, appeared to be brought to tears; some to many tears. I felt thankful for having so favoured an opportunity of plainly declaring the truths of Christianity to the family of a great nobleman, and as the ground was evidently prepared, I trust the seed did not fall into it in vain.*

10th mo. 5th. Fourth day [at York] was devoted to the Quarterly Meeting, which was large.

On fifth day morning, 10th mo. 1st. we all breakfasted at Samuel Tuke's, where a large party of Friends and others met us, including J. Graham, a very active evangelical clergyman. He seemed much satisfied with a religious opportunity which took place before we parted. [The meeting for worship which followed] was largely attended, principally by Friends. The ministry lay entirely on my dear sister, Jonathan Hutchinson, and myself; and I think that very many were truly baptized that day into one body. It was a time of real feeling, and love seemed to flow like a river. It was truly comforting, thus to finish our course with the warm sympathy and concurrence of our friends. We left York immediately after the meeting, and proceeded to the Archbishop's palace. There we were kindly received by the Archbishop, and Lady Ann

* In his Autobiography Joseph John Gurney adds, "I afterwards carried on a correspondence with Lady Derby, and some of the young people. I had recommended their searching out texts on particular subjects in the Bible, as a useful exercise. This became their regular weekly practice; and, at the close of the week, some one of the party was appointed judge of the selection, and expressed his decision in writing, in the form of a brief essay."

Vernon his wife, with their son and daughter. He is a fine, dignified-looking man, and very polite. He entered cordially into the prison cause, and Lady Ann is to preside over the York ladies' committee.

We arrived at Lynn after a comfortable and quiet journey, on seventh day, the 3rd. There I left my sister and my dear wife, and reached Earlham to breakfast yesterday morning. I feel like a vessel which has been filled, but is now empty; thankful in my small measure for the help and preservation experienced in the course of our long travel, and desirous to resume my home duties with vigour, as "unto the Lord, and not unto men."

"On my return home," he remarks in his Autobiography, after alluding to his northern journey, "I published my *first book*,—Notes of a Visit made to some of the Prisons of Scotland, and the North of England, in company with Elizabeth Fry, with some general remarks on the subject of prison discipline. Buxton had published his extraordinary pamphlet on prison discipline the year before, which had met with a warm and very general reception; my little work was regarded in the light of a supplement to his, and three thousand copies of it were sold. Some of the local managers of the prisons whom I had not spared, were angry enough. This was of little consequence, and I believe, in some cases, they were ashamed into reformation."

The following is one of several letters of similar import:—

TO HIS SISTER ELIZABETH FRY.

Earlham, 1st mo. 19th, 1819.

MY DEAREST BETSY,

"He that giveth, let him do it with simplicity." In the desire to fulfil this precept,

I may state that I have, on the settlement of my accounts, £500 to spare ; and after some consideration, believe it my duty to apply it to the oiling of thy wheels. I therefore put it into Samuel's hands, to whom thou mayest apply for the money, as wanted. My intention is, that it should be a little stock in hand, to meet thy private and personal exigencies. My condition is, that thou wilt not say a word about it to any one. Of course I take no refusal, and can admit but very little gratitude. I finished correcting my press last fifth day, and am wishing to know whether the book is published.

In haste, thy very affectionate Brother,

J. J. GURNEY.

P.S.—I shall consider myself very ill used, if thou art ever detected in walking, when it is better for thy health that thou shouldst ride, or if thou art ever denying thyself any of the comforts of life which are needful for thee.

TO THE SAME.

Norwich 4th mo. 30th, 1819.

. . . With regard to the attacks made upon our prison book, they are of no importance, and do not now trouble me. I have ascertained my correctness in all the cases. The Yorkshire magistrates are already answered. I am right in every point between us, and they have made me appear wrong, only by stating the improvements made since our visit, as if they had existed at the time when we made it. I quite think with thee that there is as much inclination to set us down as to raise us up, but if our motives are pure, our dependence rightly placed, and our conduct correct, neither praise nor blame will hurt us.

I was much interested at Yarmouth a day or two since, by a mantua-maker, who has been induced to

give up the time and earnings of one day in every week, in order to visit the wretched prisons in that place. She has surmounted many difficulties, and has produced great effects.

Prior to the meeting of the Congress of Sovereigns at Aix la Chapelle during the preceding Autumn, the leaders in the great cause of the Abolition of Slavery had been anxious, if possible, to bring some influence to bear upon the Emperor Alexander, with the view of obtaining, through him, some more decisive measures for the entire suppression of the slave trade, and a general recognition of the rights of the African race. It was agreed that Clarkson should go thither and seek an interview with the emperor. "He seems," says William Wilberforce, in a letter to a friend, "formed by Providence for the purpose. He is the only man that could carry our representations, who may be suffered to go of his own impulse, and not deputed by us. . . . Then he will be more acceptable than most to the Emperor Alexander, and we may depend on his being in earnest."

Writing to Joseph John Gurney, soon after his visit to Aix la Chapelle, Thomas Clarkson thus describes his interview with the emperor.

It was about nine o'clock at night when I was shown into the emperor's apartment. I found him alone. He met me at the door, and shaking me by the hand, said, "I had the pleasure of making your acquaintance at Paris." He then led me into the room, and bringing me a chair, desired me to sit down ; placing himself on another chair, very near to mine, so that we sat opposite to each other, knee to knee and face to face.

I began the conversation by informing the emperor that, as I supposed the Congress at Aix la Chapelle might possibly be the last Congress of Sovereigns for settling the affairs of Europe, I had availed myself of the kind permission he gave me, at Paris, to apply to him on behalf of the oppressed Africans.

The emperor replied, that he had read both my letter and my "Address to the Sovereigns," and that what I had asked him and the other sovereigns to do, was only reasonable.

Here I repeated the two grand propositions in the address :—first, the necessity of bringing the Portuguese time for continuing the slave trade (which does not expire till 1823, and then only with a condition) down to the Spanish time, which expires in 1820 : and secondly, when the two times shall have legally expired, to make any farther continuance of the trade *piracy*. I entreated him not to be deceived by any other propositions ; for that Mr. Wilberforce, myself, and others, who had devoted our time and thoughts to this subject, were sure that no other measures would be effectual.

The emperor repeated that what I had asked in the "address" was only reasonable. The Portuguese time ought to be shortened. He took some little blame to himself, and others might take their share of it also, for not having settled this part of the question more satisfactorily at Vienna ; "but," he added, "you know as well as I, that there were sovereigns there whose interests clashed with the abolition of the slave trade, and therefore, for the sake of harmony at our first meeting, we gave way probably more than we ought to have done on the occasion."

I told him that the Congress at Vienna had united in declaring the slave trade to have been "a plague which

had desolated Africa, degraded Europe, and afflicted humanity;" and I did not see how, consistently with such a declaration, in the face of the universe, it could permit any one nation to carry it on after the Spaniards should have done with it. He replied, "it would be very inconsistent. It was not to be endured, that any one king should be allowed to commit murder in Africa for three years, and to have the exclusive privilege of doing it."

We then went to the second proposition. I informed the emperor, that there were some who would think this a very strong measure, but nothing less than *piracy* would be effectual to the end in view. He replied that he was particularly pleased with my idea of *piracy*. "When I consider that we have to do with the most hardened and abandoned of men, with men lost to every moral feeling, with men who had no respect either for God or man, we must have recourse to the *very strongest measure we can find*. The mere confiscation of ship and cargo will not do. I entirely approve of your proposition. Since reading your address, I have spoken to Lord Castlereagh, and I shall speak to him again on the subject."

In the course of further conversation the emperor said, that though it had been the intention of the present congress to confine itself to one or two objects only, among which the slave trade was not originally included, yet he would take care that the subject should be brought before it; and he hoped that arrangements would be made there for fulfilling our wishes. He then said, very feelingly, "By the providence of God, I and my kingdom have been saved from a merciless tyranny, and I should but ill repay the blessing if I were not to do everything in my power to protect the poor Africans against oppression also. . . ."

After engaging the interest of the emperor in behalf of Christophe, the black king of Hayti, Thomas Clarkson next introduced to his notice the subject of peace, by presenting him with a communication from the committee of the London Peace Society, accompanied with a collection of its tracts.

On receiving them the emperor remarked, continues Thomas Clarkson, "The society which has made me this present, is, I understand from you, for the purpose of promoting universal peace." "Yes," I replied, "and it was similar to one which he himself had patronized in the United States of America."

The emperor said he was very much pleased when he heard of the establishment of such a society in the United States. Indeed, it coincided so much with his own views, and was for so great a moral purpose, that he thought it right to signify his own opinion of it to its president, with his own hand. . . .

"He was clearly of opinion that the peaceable times, prophesied of in the Holy Scriptures, were hastening on, and that they would most assuredly come to pass. At this moment the powerful struggle upon earth, between the empire of virtue and the empire of vice, had been most visibly begun. The struggle would be great, and perhaps long; but he had no doubt in his own mind, that Christianity would receive every year powerful reinforcements, and that in the end she must triumph." "Teach," he added, "the rising generation to read, and give them the Holy Scriptures, the only foundation of true morals, and you lay the axe at the root of every vicious custom. War itself, among others, must give way wherever Christianity obtains a solid seat in the heart of man. I know that many consider war as absolutely necessary, and as not to be avoided; some on

the ground of reason, and others on the ground of policy. In short, various are the opinions of men in behalf of its lawfulness; but whatever these may be, of this I am sure, (laying his hand upon his heart,) *that the spirit of Christianity is decisive against war.*"

The emperor having made a pause, I remarked, that independently of Christianity, I conceived the settlement of any public dispute by force of arms and bloodshed seemed a very unreasonable mode of procedure. . . . If a certain number of sovereigns would undertake to arbitrate, in any public case, between two others in the same elevated position, they would be more likely to decide the matter justly. The great William Penn had thrown out such an idea in his writings, and had drawn up something like a plan for the purpose, which he (the emperor) would find in my life of that legislator, which I had just presented to him.

The emperor replied, "he saw no reason why such a plan should not be adopted. It struck him at least as practicable."

"There was a sweetness," adds Thomas Clarkson, "in the emperor's manner, and, indeed, in his countenance, while I was with him, which I cannot describe, and which appeared to me to be the result of a temper softened and regulated by Christianity."

It was about this period that Joseph John Gurney became acquainted with Edward Harbord, afterwards Lord Suffield, an acquaintance which soon ripened into friendship, and was maintained at intervals, until Lord Suffield's death in 1835.

"Connected as he was by family ties, and by the predilections of education, with the high party in church and state," writes Joseph John Gurney, in allusion to the

period when Edward Harbord first offered himself, in 1818, as a candidate to serve in Parliament for the city of Norwich, "liberal principles had made great way in his mind. He was already a friend to public improvement, especially adverse to all kinds of warfare, opposed to capital punishment, and zealous for the administration of prison discipline. These common interests quickly united us. In company with his wife (a daughter of the late Lord Vernon), he visited us at Earlham, and we commenced a correspondence which lasted for many years."

The shameless system of bribery which then unhappily disgraced the municipal elections at Norwich, had called forth a public remonstrance from Joseph John Gurney. This at once excited the attention of Edward Harbord, who worked heartily with him in the cause of municipal reform.

TO JONATHAN HUTCHINSON.

Norwich, 5th mo. 8th, 1819.

. . . I cannot think that my business claims a very inferior share of my attention, for it is extensive and multifarious, and, if not attended to sedulously, would soon bring me and all my professions into disrepute. Yet why should I be so circumstanced? Is it right for one who feels called upon to preach Christianity to occupy such a station in life? Indeed, my dear friend, I must leave it to thee to answer these questions. I can only say, that such is the situation in which my predecessors placed me, in which I have long continued, in which I now am, and from which, as far as I now see, I cannot extricate myself. On the whole, I believe it to be best quietly to wait, and to watch the divine dispensations towards me.

5th mo. 25th. [Last] third day, the 18th, my plans of quietude were interrupted by a summons to attend the Parliamentary Committee on Jails. I determined to go, though I felt real difficulty in leaving my wife. After a hot, restless journey, I arrived on sixth day morning at Plashet; (thence) to Gracechurch Street meeting, which was very comfortable and restoring. From meeting, rapidly to the House of Commons; met by Buxton, Benett, and others. My examination before the Committee lasted about two hours, and was, on the whole, satisfactory. I found it very much so, on the correction of my evidence. Pleasant interview with Wilberforce, F. Calthorpe, &c.

6th mo. 24th. Joseph Wood, a minister from Yorkshire, and his companion breakfasted with us. After breakfast I accompained them as guide, they in their wicker cart, and I on horseback, first to Attleborough, and then back to Wymondham; a small public meeting at Attleborough, and a larger one in the evening at Wymondham; both highly favoured. Returned home in much peace about ten o'clock, leaving the dear friends, with whom I felt closely united, at Wymondham. Joseph Wood is a deep and able minister, a thoroughly honest, innocent man. Ah! what, in point of effect, is to be compared to the forming hand of the Lord *willingly* and *completely* submitted to.

In the early part of the 7th month his domestic happiness was crowned by the birth of a son.

"May I be preserved," is his remark in allusion to this event, "in a humble and thankful frame of spirit. What can I render?"

CHAPTER VI.

ACKWORTH SCHOOL—ILLNESS AND DEATH OF HIS SISTER PRISCILLA.

1813—1822. ÆT. 25—34.

IN the retired village of Ackworth near Pontefract, in Yorkshire, stands a large and commodious building, originally intended for a branch establishment of the London Foundling Hospital; but now, and for many years past, occupied as a school for the children of Friends not in affluent circumstances. This latter institution was founded about the year 1778, at the suggestion of the late Dr. Fothergill, whose efforts were warmly supported by the great body of Friends; among whom, David Barclay, a grandson of the Apologist, and the late William Tuke, of York, were two of his earliest and most efficient coadjutors. In this school, at a very moderate charge, about 300 children of both sexes are educated. It is under the care of a committee annually appointed by a "General Meeting," composed of Friends from various parts of the nation, which every year reports upon the state of the school to the Yearly Meeting in London. The object of the founders of this institution was to impart a sound literary and religious education in accordance with the principles of Friends; and, from its first establishment, great care was exercised to shield the children

from evil example, and to train them in moral and religious habits in the fear of the Lord. When Joseph John Gurney commenced his labours at Ackworth, it was the practice to read the Scriptures, at least daily, to the children; short passages illustrative of particular truths were required to be committed to memory; a few Bibles were placed in a library to which the pupils had access on the morning of the first day of the week; and a copy was presented to each child on leaving the school. No arrangement, however, existed for ascertaining the extent of the children's acquaintance with the inspired volume on first coming to school, or for supplying each child with the Scriptures during his stay there.

In addition to the regular supervision exercised by the managing committee, it was the custom, once a year, at the time of the General Meeting, to examine the children more publicly in the various branches of their learning. It was to attend this meeting in the year 1813, that Joseph John Gurney first visited Ackworth, in company with his sister Priscilla. In his Journal he describes the meeting as "very interesting;" and his visits were subsequently repeated, but without resulting in any particular effort, until the year 1816. In that year he was again present at the General Meeting; and, upon examining the children as to their knowledge of the Holy Scriptures, he found among them not a little ignorance. Impressed with the great importance of the subject, he suggested that, instead of the plan then acted upon, of giving a Bible to each

scholar on leaving the school, every child should be furnished with one immediately on entering the institution ; a suggestion which was at once cordially agreed to. He then proposed to the children that they should study the scriptures during the ensuing year with particular reference to several important subjects which he pointed out to them, offering to examine them himself at the close of the year, and to reward them according to their proficiency and good conduct.*

Thus encouraged, the superintendent and teachers warmly seconded his views. The interest awakened in the minds of the children was remarkable. "They received," says Joseph John Gurney in his Autobiography, "every one a copy of the Bible, and well thumbed was that copy, in a great plurality of instances, in the course of the appointed time. The children took their Bibles to bed with them, read them by the early morning light, pored over them at leisure hours during the day, and especially on first days. The teachers rendered them their best assistance ; knowledge of the subject rapidly increased, and with it good ; and when I visited them, at the close of the twelve months, the whole aspect of affairs was changed."

TO HIS SISTER HANNAH BUXTON.

Ackworth, 8mo. 1st, 1817.

. . . A few seeds which I was the means of sowing here last year with respect to religious instruction, have unexpectedly and abundantly brought forth fruit. The children have made great progress in the knowledge of Scripture, and many of them seem under a very

* On this and other occasions the rewards usually consisted of books selected by himself or the teachers.

serious influence. Their general deportment is already changed by it. I have hardly ever been sensible of so sweet a spiritual influence as during the last week in this place. It seems to accompany us on all occasions; in meetings; in the schools; and at table. It has brought to my mind more of the communion of saints than I have ever felt before, unless, perhaps, in a few instances.

He now issued a second "proposition," to a number of the more forward children, which formed the basis of the useful manual which he subsequently published under the title of "Guide to the Instruction of Young Persons in the Holy Scriptures, including the Lock and Key, or passages of the Old Testament which testify of Jesus Christ, explained by others in the New Testament."

From this time forward the Scripture examinations were continued with great regularity after each General Meeting, and were for some years principally conducted by Joseph John Gurney himself. Gradually, however, the subject was brought under the care and control of the school committee, after which his visits were occasionally intermitted, though seldom for more than two years.

The pleasure which these opportunities seem to have afforded himself, was largely shared by his young friends.

"The kind and engaging manners of our dear Friend," writes one of the masters at Ackworth,* "the hearty and innocent cheerfulness of his intercourse with the scholars during their play hours, endeared him to us all, and prepared our minds to benefit by his more serious

* The late John Newby, in a letter to the Editor.

engagements amongst us. Constantly did we watch for his arrival, and greet his entrance on the play-ground by a rush of earnest congratulation. And ever during his leisure moments, did we love to cluster around him to listen to his cherished conversation ; which, from the most lively familiarity, was always rising to a higher tone, carrying up our youthful thoughts to 'whatsoever things were lovely and of good report.' How often, amidst groups of eager and happy listeners, would he comment on the importance of good manners and good habits, and the acquisition of useful knowledge ; frequently referring to George Fox's enlightened desire that youth might be taught 'all things civil and useful in the creation,'and not forgetting to inculcate his own favourite maxim, 'Be a whole man to one thing at a time.' The wonderful structure of the human body was a theme on which he loved to dwell ; and his last visit to Ackworth, very shortly before his death, was distinguished by a familiar but beautifully lucid description of the wise and curious provision made by the Creator, in the formation of the eye. His great aim was to expand the thoughts of the children, to excite the love of knowledge and the play of the intellect, as subservient to the great end of man's being, and to an enlightened appreciation of religious truth ; that the young mind might rise from the wonders of creative wisdom, to the marvels of redeeming grace. His Scripture questionings were uniformly made occasions for illustrating the grounds of Friends' principles, and the nature of Christian truth generally ; by the sacred history itself, by selected texts, by the prophecies that spoke before of the better covenant, and by the preaching of Christ, and the writings of his apostles. The excellence of the Christian character and the beauty of Christian consistency were forcibly exhibited ; and

often did the examination melt away into religious silence, when the solemn prayer arose, or the fervent exhortation sank into hearts softened to receive the seed of the kingdom. The remembrance of the heavenly influence which overshadowed us on some of these occasions is very precious ; and particularly do I recall one very solemn meeting with the boys, which closed the religious engagements of a full week, in which the beautiful parable of Christ the vine was enlarged upon, and the necessity and blessedness of abiding in him."

Joseph John Gurney was convinced from the depths of his own experience, that to render the knowledge of scriptural truth availing to the progress of the work of religion in the soul, it must be accompanied by a humble subjection of the heart and understanding to the immediate operations of the Spirit of God.

The result has shown the value and importance of his efforts. "All the doubts and scruples," (says the superintendent, in a letter to him, under the date 20th of 10th mo., 1825,) "which were raised at first to our examination plan, have gradually subsided, and we now hear nothing from any quarter, respecting our endeavours, but approbation and encouragement." The first "proposition" became the basis of the Ackworth course of scriptural instruction, and the system thus introduced was gradually adopted in all the public schools of the Society of Friends.

His frequent notice of his attendance at the First day school, even after his marriage, and notwithstanding the numerous other claims upon his time and attention, cannot fail to be encouraging to those who are engaged in similar services. How often is

the unobserved path of laborious duty the way of fullest comfort.

TO HENRY BRADY.*

Norwich, 3rd mo. 17th, 1820.

I have had increasing satisfaction in my little first day school at Norwich, from the real approach to seriousness in some of my pupils, and I think more particularly in our Norwich new Girls' School, where the same work is going forward under the auspices of a friend of admirable character.

With regard to the right mixture of cheerfulness and seriousness in teaching the Scriptures, I would say, "Be natural," let the mind have its play. I should never fear *thy* undertaking such an office otherwise than on serious grounds, and with a secret breathing for divine help; and, this being my confidence, I have the less fear in repeating my precept, "Be natural."

Some objection having been made to Joseph John Gurney's attendance at a public meeting held at Norwich on the subject of the severe measures, attended with bloodshed and loss of life, which had been resorted to by the soldiery at Manchester, in the dispersion of the vast assemblage of upwards of 60,000 persons congregated there, under the leadership of the notorious Hunt, in the 8th mo., 1819, he thus continues:—

* Henry Brady was one of the principal teachers at Ackworth school, "a young man," says Joseph John Gurney, "of rare worth, piety, and talents. He long superintended the religious instruction there with great effect and ability, and was very successful in other departments, especially in the Latin class. We carried on an intimate correspondence; and inexpressibly affecting it was to me when he caught the typhus fever, which had been raging in the school, and died, I think, in 1828. He had just before come forth with brightness in the ministry; but the Lord had higher services for him than any to be found on earth, and took him home to himself."

Thou wilt be pleased to inform all inquirers—

1st, That it was no *radical* meeting at all: it was certainly called for a political object, but that object was unexceptionable, being simply to ask for inquiry into the transactions at Manchester. It was a meeting summoned and presided over by the high sheriff, and supported by a large number of the most respectable gentlemen in Norfolk.

2nd, That I attended the meeting simply as an observer, and without the slightest intention of speaking. Against my attendance I felt no scruple, but on the contrary do still believe it to be the duty of moderate men, who happen to have considerable local influence, to attend such meetings.

3rd, That, being there, I found that it was in my power to be of use in promoting a spirit of peace and good will, and in fixing the assembly in a marked disapprobation of radical irreligion. For this purpose I spoke. I presume my speech was misreported in the London papers. But it nevertheless succeeded, and I accomplished the objects, (Christian objects, I hope I may call them,) which I had in view.

No persons mistake me more than those who suppose I feel the slightest interest in party politics: I dislike, as much as I disapprove, both the spirit and the principle of party; and I quite admit that religious people, whether Friends or others, ought to be exceedingly careful how they meddle with politics in any shape. Nevertheless, there are matters in politics which religious people ought to concern themselves in; and where humanity, justice, virtue, and moral and religious improvement, are concerned, I for one, am more than willing to be concerned also.

3rd mo., 25th. Yesterday I was much affected by discovering that two poor fellows are left for execution. This seems again to involve me in labour, and exercise both inward and outward, almost to sickness of heart. Alas, that these afflicting calamities should be renewed amongst us every half year! I hardly know how to bear it, but I desire to commit the cause to the Lord.

During the spring of this year he took a journey to Bristol for the purpose of taking leave of his friend William Forster, then about to sail from that port on a religious visit to Friends in America.

In his Journal he writes :—

4th mo. 28th. . . . William Forster sailed on the 15th instant. Just before the vessel left the basin, we were all collected in the cabin, in retirement before the Lord. I felt strengthened to commend them to Him who can alone preserve ; immediately after which the vessel sailed, and went off, contrary to usual custom, in almost perfect silence.

In the latter part of the fifth month he attended the Yearly Meeting.

6th mo., 17th. We reached Upton on the 20th of the 5th month. Never has a visit to my dear brother been more acceptable and delightful to both parties. The Yearly Meeting for Ministers and Elders on second day ; interesting chiefly on account of Stephen Grellet and William Allen, who rendered their short, lively, and humble account of what the Lord had done for them on their journey.* Third day ; the Prison Discipline Meeting, which was extraordinary, as to the vastly mixed attendance ; and on the whole very interesting and stimulating.

* See Life of William Allen, chapters x—xiv.

The Yearly Meeting opened on fourth day morning. I was appointed assistant clerk, which office I performed without much difficulty, and felt in my right place. From that day to second day morning the 6th instant, the Yearly Meeting continued, and I was at last thoroughly engrossed and occupied by its concerns. The points which were most interesting were—1st, The subject of rightly conducting our meetings for Discipline. 2nd, The Appeal of Gracechurch Street Monthly Meeting, and the manner in which it was happily disposed of. 3rd, The history of Stephen Grellet and William Allen's journey. 4th, The law of appeals to Quarterly Meetings; in discussing which we finally succeeded in establishing a very important principle, to our great relief. The business of the meeting was conducted in great harmony. Some of the meetings for worship were worthy of being remembered; particularly that on sixth day at Gracechurch Street; Edward Harbord there. Sarah Grubb preached an admirable gospel sermon, with clearness and authority. The meeting of Ministers and Elders, held on second day afternoon after the conclusion of the Yearly Meeting, was exercising and solemn. Some of the hints given as to ministry that day were very excellent.

1. Not too much of "Friends"—"dear Friends," &c.

2. Not to rise immediately after another sits down.

3. *To be faithful in preaching Christ crucified.*

4. To avoid, as much as possible, the mixture of human with divine matter of our own with that suggested of the Lord; a mixture to which our Society is much more exposed, than to absolutely spurious ministry. With this view always keep within, rather than exceed the feeling.

In the eighth month he again visited Ackworth, and besides his usual engagements at the school, was occupied by holding several religious meetings there and in the neighbourhood.

12th mo. 22nd. Yesterday, about two o'clock, I received the delightful intelligence of the birth of my little girl, and the well doing of her mother. . . . This morning, after having been enabled to return thanks with my family circle, I feel unusually peaceful and happy. How undeservedly, is known only to the Searcher of hearts.

The increasing illness of his sister Priscilla was now claiming a large share of his affectionate solicitude.

1st mo. 29th. The last twenty days have been replete with interest and occupation. The first of the three weeks spent industriously at home, till sixth day, when I went to Cromer. Memorable, indeed, to me was my visit there, chiefly on account of our dearest Priscilla, to whom I was enabled to devote myself, and whose state of mind is in the greatest degree satisfactory and instructive.

Her decline appears rapid, but her sky cloudless. On first day morning our family party assembled in her room. Fowell, and Hannah, Catherine, Rachel and myself. It was a season of close exercise of spirit and of true baptism. Seldom have I been so drawn out into supplication, particularly for every member of our family successively, for the church, for the poor Africans, for the world at large. Priscilla beautifully addressed Fowell. It was altogether a time of peculiar favour.

On second day I returned home, and the same afternoon went off by mail to London. There I spent a highly interesting fortnight: saw many interesting people;—the Duc de Cazes, Wilberforce, Brougham,

&c., and delightfully partook of the society of all my brothers and sisters, in and about London. Business was at times sorrowfully perplexing; yet hope and strength were, from time to time, afforded. The spiritual blessings of these two weeks were great; and from day to day I experienced something of the "word of Christ" dwelling in me "richly."

2nd mo. 11th. Dearest Priscilla's state continues to engross much attention, and to excite near feeling and sympathy. Two days last week I passed at Cromer, and found her greatly sunk. Whilst I cannot but weep over the mortal decay of a most beloved sister, let me remember my blessings and my joys. First, the blessing of an assured belief that the spirit of our sister is washed white in the blood of the Lamb, and purified for heaven. O the mercy of the Lord! O the call for thankfulness and joy! And next let me look at home. Have I not cause to be very thankful? Why should I be so very careful? Why should I so often go as one burdened on my way? Unto thee, most dear, and honoured, and gracious Master, I desire to commit myself, my wife, my children, my brothers and sisters, my loved ones of every description, my goods and estate, my body, soul, and spirit. Do with me as thou seest meet. Enable me quietly to cast every care upon thee. Comfort me with the hourly remembrance that thou art my Saviour, my Shepherd, my King, and my Friend; yea, that thou art thyself touched with a feeling of my infirmities. Raise me, I beseech thee, above every mortal fear, every worldly entanglement; deepen and enliven my faith, and plant my affections where they will ever flourish to thy praise, and yield sweet fruits of honour, service, and thanksgiving acceptable unto thee, my God.

2nd mo. 26th. On sixth day morning I again proceeded to Cromer. I stayed there until first day afternoon, and was much with dearest Priscilla. . . . Sweet is the influence which surrounds her, and her calm appears to be unbroken. Several times she spoke in ministry, and her whole state seems to indicate heaven at hand. It is peculiarly soothing to be with her, and an unspeakable mercy that she is so favoured with comparative outward ease, and with such eminent inward tranquillity, and true peace. Not a doubt appears to perplex her path. Her soul is centered in God.

3rd mo. 31st.

Seventh day was a memorable one, Priscilla was evidently herself during the whole day; seemed to enter into what was read to her, and received the ministry of her brothers and sisters, especially that of Fowell. The 13th of 1st Corinthians was read, and the enduring nature of true love dwelt upon. She in vain endeavoured to address Fowell, but could not speak. She offered her hand to different individuals repeatedly, in token of love; to me sweetly, amongst the rest. About half past nine in the evening we were all summoned into the room, as there were increased appearances of approaching death. Solemn and sweet was the time we then passed together. Prayer and thanksgiving were offered. In the course of the opportunity, Priscilla clearly smiled; and repeatedly and distinctly expressed the word, "Farewell."

I sat up with her during the night. About nine, we were all again assembled with her, and whilst our sister Fry was in the act of commending her into the hands of her God and Father, one gentle sigh closed the awful,

yet peaceful scene! I repeated the words from a hymn:—

"One gentle sigh her fetters breaks;
We scarce can say she's gone,
Before the willing spirit takes
Her mansion near the throne."

Great and delightful was the flow of peace which, after much deep distress, ensued to my own mind, for about an hour.

Thus early was Priscilla Gurney called to rest from those labours which had promised a career of so much usefulness. Though the youngest sister, she was the first that was taken away, giving in the quiet assurance of her Christian hope, a sweet foretaste to those who were left behind, of the all-sufficiency of his grace who had thus loved her and washed her from her sins in his own blood. She was born in the year 1785, and quickly became a conspicuous ornament of that bright and lively family circle, of which a sketch has already been given. Partaking, like the rest, of the gaiety of youth, she was with them also made a partaker of the gracious visitations of redeeming love. In the year 1810, she was led to unite herself more closely to the Society of Friends, and after passing through deep mental conflict, she felt it her duty, some years later, to speak as a minister in their religious meetings.

"Of all the ministry I was accustomed to hear," writes Joseph John Gurney in his Autobiography, "none, perhaps, was so beneficial to me, as that of my beloved sister Priscilla. It was generally in good authority, well expressed, lucid, and scriptural; and to me rendered much the more effectual by her life and conversation,

which afforded me a pattern of no mean value. The language of her whole conduct, to her younger brother in the truth, was, "Follow me, as I follow Christ."*

"Exceedingly precious to many," are his words in allusion to her, many years later in his Autobiography, "is the recollection of her strength and clearness of mind; of her unreserved dedication of heart to the Saviour whom she loved; and of her instructive offerings in prayer and preaching both in public and in private. Her image comes before me at this moment with uncommon sweetness!"

The funeral took place on the 2nd of the 4th month, and was very largely attended.

Deeply sorrowing, yet not as those who are without hope, Joseph John Gurney prepared for engaging in his ordinary duties.

Fourth mo. 16th. On fifth day at Monthly Meeting, I proposed a public meeting [in Norwich] for last first day night. I felt much peace, and even joy, in consequence; something resembling the feeling which was

* One feature of her private character may be particularly noticed —her assiduous attention to the wants of the distressed and poor. "You had more opportunity," writes Thomas Fowell Buxton, to one of her sisters, "of knowing the extent to which she was devoted to their service, and how many of the days in every week she was employed exclusively in visiting the sick and distressed. I can only speak of the manner in which she was prepared, as soon as breakfast was over, to proceed to her task, her basket in readiness, filled with such little presents as she thought might be useful or acceptable to those who were suffering from disease. . . . Within a short period of her death she said to me, that she had no wish to recover, but if there was anything which recalled her to life, it was the desire to be more diligent in attending to the sick; adding, 'I have been well nursed, admirably nursed; but, after all, sickness to me is a sore thing; and what must it be to those who want everything?'"

permitted me when I first spoke in the ministry. The meeting was full and very relieving. I experienced much power working in my weakness, enabling me to preach the gospel of my Lord and Saviour.

Fifth mo. 8th. Returned last night from London; the week spent there marked chiefly by the meeting of the Bible Society, and Fowell's parliamentary dinner party; the latter entertaining, the former highly interesting. Being invited to speak, I took the opportunity of discussing the right method of conducting public meetings, and bore a strong, and generally, though I believe not universally, acceptable testimony against want of simplicity, votes of thanks, flattery, etc.

The passage of his speech to which he here refers is reported as follows:—

"I long to see the day when the General Meetings of the Bible Society shall be conducted with perfect simplicity, and when we shall studiously avoid everything like panegyric or eulogy.

We do not come here to panegyrize, but to acknowledge as in the dust, that we have all sinned and come short of the glory of God, and that so far from having any degree of merit for what we have done, we have cause to lament that we have done so little.

When I remember that our object is a religious one; that we come together as the unworthy subjects and servants of our Lord Jesus Christ, I feel that we should not take that opportunity of bestowing praise on each other."

Sixth mo. 24th. My dearest wife and I left home on the third day preceding the Yearly Meeting, and have been absent four weeks. This very interesting period was occupied first by Fowell and his criminal code

debate; secondly, by the Yearly Meeting; thirdly, by my own religious duties; holding various meetings, some in the neighbourhood of London, and some on my way home. Deeply interesting have been these successive objects. I have seen great talents devoted to the Lord's service and glory; I have seen a large body of persons deliberating for many days, under what I truly believe to be the immediate influences of the Lord's Spirit; I have seen produced those precious fruits of the Spirit, love, quietness, and great solemnity, which have evinced the solidity and substantial truth of our religious principles; and in the various public and other meetings in which I have been myself engaged, I have had to acknowledge both the power and the love of God, manifested in renewed visitations to his unworthy servants and to their hearers. Surely, then, I ought to be animated by this fresh cloud of witnesses, "to lay aside every weight," and to press forward.

The following are some of his reflections upon a review of his objects in life at this period.

7th mo. 8th. I suppose my leading outward object in life may be said to be the Bank. It sometimes startles me to find my leading object of such a nature, and now and then I doubt whether it is quite consistent with my religious pursuits and duties. I remember, however, that it has been the allotment of providence; that I was introduced into the business in obedience to my father, in early life; that my religious pursuits have found me in this situation; and that, hitherto, the two things have not proved incompatible. It is, however, a very serious thing, to be so largely engaged in the cares and transactions of money matters. It calls for real watchfulness against avarice, against a careful spirit, and

against worldliness in various forms. It is much my desire, that should it be the will of my gracious leader and commander entirely to divert my attention at any time from this object, that will may be made known to me, and some opening for escape given. While I am a banker, the bank must be attended to. It is obviously the religious duty of a trustee to so large an amount, to be diligent in watching his trust. . . . The Bible Society, I continue to feel one of my most important objects in life. The school is pretty regularly visited, and goes on well. The prison I have not visited since my return; but intend to resume my operations there. The mendicity office, vaccination, and dispensary, occasionally claim attention.

My religious duties, or those which may be more peculiarly called so, alone remain to be noticed. My "overseership,"* in Norwich meeting; my ministry; both are interesting to me. It is a great comfort, inexpressibly so, that this ministry is not at my own command; that it comes and goes; that I can neither stop it, nor set it going. O there is sweet rest in this. At present I am brought to an unusual feeling of nothingness, and it is my desire more and more to lie low under the mighty hand of God. My stock of faith and spiritual grace seems often very low, yet hope springs up from time to time; and I do not forget that "the blood of Jesus Christ cleanseth from all sin."

It is well to have before me an orderly arrangement, a coloured map of things to be done outwardly; but the great lesson is to dwell deeply with the fountain of

*"Overseers" are officers in the Society of Friends, appointed, as the name implies, to watch over their fellow-members, and to give such Christian advice and counsel as may appear needful. The office is by no means confined to those whose call to the ministry has been recognised by the body.

life, more earnestly to seek God, more thoroughly to cleave to the Lamb immaculate, who commands me to follow him. As this is the case, I need not greatly burden myself with my outward cares, but I shall receive ability, day by day, to move forwards with a meek and quiet spirit, towards "the final rest." My beloved wife and children are treasures inexpressibly precious. May my duties towards them never be neglected. So happily and completely are these duties interwoven with every day's course, that I would almost hope that the neglect of them may be impossible.

"How differently from our expectations," he writes in the entry which immediately follows the above, "are sometimes ordered the ways of providence! The preceding analysis says much of business, and varied occupation of mind and body; the ways of providence have brought with them the command, 'be still.'

"I think it was about the 18th of the 7th mo. that, after a severe attack of indisposition, which had confined me about two weeks, my dearest wife and I, with our children, left home to spend a few quiet, restorative days at Cromer Hall. Those few days were extended to two weeks, which were succeeded by three weeks at Hunstanton, and these by five weeks of journeying through Derbyshire, Warwickshire, &c., which have at last brought us back to our beloved and long left home. I could have but one excuse for such a mode of passing ten weeks of precious time; the restoration of health."

Announcing his arrival at Hunstanton, he writes :—

8th mo. 1st, 1821.

. . . On our way hither, my fancy was greatly caught by the wild flowers which bloomed in the hedges

between Cromer and Holt, and of which I counted in blossom more than seventy species. How profuse and variegated are the results of the wisdom and goodness of God!

From his Journal :—

10*th mo.* 9*th*. . . . The societies, and the annual gatherings at Earlham, appear to have gone on well in our absence, which is true satisfaction ; and it has been much of a pleasure to open my doors wide, though not myself a partaker. I know, however, that there is no security in these things, unless they arise from a simple and unsophisticated desire to "honour the Lord with our substance, and with the first fruits of all our increase." May this honouring of the Lord be increasingly my only aim!

The father of Amelia Opie had long been known to the family at Earlham. Distinguished by learning, talent, and intelligence, his heart was enlarged by a widely extended benevolence, and for a long time his doors had been opened to the distressed poor, and his time freely devoted to the alleviation of their sufferings and wants. But he was yet a stranger to the joy and the peace which spring from a settled faith in the Lord Jesus Christ. He was now far advanced in years, and had known Joseph John Gurney from his childhood, and his position and character, coupled with a long familiarity of friendship, made the prospect of a religious visit to him not a little formidable.

"So weak was my faith," writes Joseph John Gurney, "that it seemed impossible, and I did not yield to the impression for a full month. Finding no peace, how-

ever, on any other terms, I at length called upon him, and induced him to allow me to sit down with him in silence. He was very restless, and my ministration as weak as possible. However, in broken terms, I expressed my sense of the unutterable importance of simple faith in Christ." The result is thus noticed in the Autobiography.

Some considerable time afterwards, he was exposed to great personal danger on his way home from London, in consequence of the horses in the coach running away. He was alarmed. The Lord applied that alarm to the highest purposes; and he awoke to a painful solicitude respecting the state of his immortal soul. In this condition he applied to me for a selection of passages from Scripture on the subject of the atonement. (O, the importance of that only refuge for the awakened soul!) Most willingly did I avail myself of the opportunity, and, without delay, I sat down and wrote the original of my Letter to a Friend on the Authority, Importance, and Effects of Christianity. . . . I anxiously awaited the result, and soon found to my great joy, that it was well received. He placed the letter under the cushion of his arm-chair, and for several weeks read it daily. The Bible was read to him from time to time, and in the course of a few weeks his mind was changed. It was the Lord's doing, and was marvellous in our eyes. He was much afflicted by a painful disease, which he bore with exemplary patience. On calling upon him one day, I expressed a desire for his preservation in the truth. "I do assure you," he replied, "I have not one sceptical feeling left."

He continued steadfast in the faith until his death, which took place about two years afterwards. Though

unhesitating in his belief, he was often in conflict respecting himself, but evidently kept his hold of the Lord Jesus. Standing by his bedside, two or three days before his end, I said, addressing him, "Ah, what a comfort it is, that the blood of Christ cleanseth from all sin." "Yes!" he replied with intense feeling, "if it were not for that, I know not what would become of me."

Since its first publication, the Letter on Christianity has been widely circulated, several hundred thousand copies having been distributed through various channels. "For such a result," says Joseph John Gurney, at the conclusion of the above narrative, "I ought to be very thankful, and humbly trust that it may have been blessed to many. If so, the Lord alone be praised."

CHAPTER VII.

DEATH OF HIS WIFE.

1822—1824. ÆT. 34—36.

AN event was now approaching which put Joseph John Gurney's principles to their severest test. Little as he appears himself to have anticipated it, the following entry in his Journal, written a few weeks previously, possesses a peculiar interest.

5th mo. 4th, 1822. Why are we so much surprised and discouraged at the afflictions of the righteous? Are they not appointed for good, in whatever shape they appear? And are they not, in comparison with eternal things, of almost momentary duration? O for an increase of true and reposing faith in God, with reference to those things which are invisible, and for ever.

The following thus continues his history :—

6th mo. 19th. This great purpose has, I trust, in measure, been effected, by the afflicting dispensation which has been permitted to overtake me. On the 10th instant, my tenderly beloved wife was removed from this mortal scene, to one, as I have every reason to believe, of infinitely greater happiness and joy!

I will endeavour for my own comfort and benefit, and that of my beloved family, to record the circumstances.

A considerable cold and cough induced my dear wife to take more than usual care of herself during the week before last. On first day morning, the 2nd instant, however, she was well enough to attend the morning meeting,

and, indeed, seemed quite well. She remained at home in the afternoon, not being strong enough for a further effort, and when I came back she requested me to take her a drive in the pony chair. The evening was bright and pleasant, and our minds were calm and united ; but it is probable that the north wind, which then blew upon us, was made the cause of her death.

On sixth day night, my sisters, Rachel and Richenda, came with me into her room. We found her asleep : when she awoke, the Spirit of the Lord, (a spirit of humiliation, yet confidence,) appeared to be with her ; and it was with great power that she addressed us. "How," said she, "has the love of God been opened to my soul lately!" She emphatically described herself as a sinner ; and at the same time spoke with fulness of the good hope and sweet consolation which had attended her through this illness. Soon after my sisters left the room, she said, "Give my kind regards to the servants, and tell them how much I have desired that they might be brought under the influence of *vital religion*."

* * * *

On first day afternoon, a painful struggle was excited by the suggestion of a hope of recovery, and it was only in the full resignation of that hope that I again felt peace. I retired to rest on first day night, and obtained some hours of refreshing sleep.

About half-past four o'clock, Rachel called me, and informed me that there were marked appearances of the approaching change. I was soon again with my beloved wife. I was agitated, fearful, and nervous, but after some time, I was strengthened to kneel down, and a song of prayer and praise broke forth spontaneously from me.

As the last breath trembled on her lips, the power of the Lord came over me, and I cried out, with a spirit not my own, "The work, the glorious work is finished, to his praise, to her eternal happiness, and to my peace."

My dearest wife died on second day morning, the 10th of the 6th month, exactly four years and nine months after our happy marriage day.

TO THE BISHOP OF NORWICH.

Earlham, 6th mo. 10th, 1822.

I have this morning parted with my dearest earthly treasure, and have bid her God speed to the heavenly regions, where Christ dwelleth in His glory. One short week has marred my fond and pleasant pictures. My dearest wife on this day week was attacked with violent pleurisy, and is now numbered with the dead; may I not rather say with the *living*; with those who, like her, have placed a firm trust in their omnipotent Redeemer, and who have faithfully endeavoured to serve him; "*therefore* are they before the throne of God." It has been to me a period of the deepest anguish and conflict of mind; but, at times, the storms have all been hushed by that divine power, of which I have, indeed, experienced the healing virtue, and on which it will, I humbly trust, be my endeavour to wait all my life long.

There is a beautiful passage in Baxter's Saint's Rest, in which the believer is represented as thus addressing himself on his entrance into glory: "Now thou art sufficiently convinced that the ways thou calledst hard, and the cup thou calledst bitter, were necessary; that thy Lord had sweeter ends, and meant thee better than thou wouldst believe; and that thy Redeemer was saving thee as well when he crossed thy desires as when he granted them, and

as well when he broke thy heart as when he bound it up." Such was the experience which Joseph John Gurney was now invited to realise. The hand of the "Refiner" was upon him; the discipline was painful, but he knew its purpose, and had been, in mercy, taught to receive it as a discipline of love.

During the few months succeeding his loss he continued mostly at home, in the enjoyment of the society of his sisters Catherine and Rachel; his children becoming increasingly the objects of his tender solicitude.

In the meantime, besides attending to the necessary claims of business, and to the various public objects that had long shared his interest, he sedulously devoted his leisure to study; finding relief, as he intimates, not in the indulgence of sorrow, but in diligent attention to the calls of duty.

6th mo. 28th. This morning has been passed in very satisfactory communications with the servants. It is cause of gratitude to the Author of all our mercies that the household generally appear to be in so feeling and serious a frame of mind; so that, even in taking their beloved mistress from them, the Lord has, in measure at least, accomplished her main desire for them, and will, I trust, continue to bless the event to that great end. Since I last wrote I have passed through periods of deep sorrow; but, thanks be to my beloved Redeemer, I am not forsaken. The *weaning* process is wonderfully painful, but, I humbly trust it makes progress.

9th mo. 4th. From first day, 8th mo. 4th, to the following seventh day, I was vigorously employed in clearing off the various claims of business, and left home for Hunstanton, on the 9th ult., with clear hands, and I

trust, not without a feeling of thankfulness towards the Author of all our good. Our journey was pleasant but our arrival at Hunstanton, a place full of the most affecting and tender associations, was very mournful. I strolled down by myself in the dark to the cliff, and poured out my heart in bitter weeping, in the remembrance of my lost treasure. How many hours of sweet and pure enjoyment have we been permitted to taste together in that place.

I continued at Hunstanton three weeks, and in the society of my dear mother-in-law, my dear sister Fry, and Rachel, experienced much true tranquillity and enjoyment. Dear Elizabeth's health strikingly improved during our stay, and her company and influence were at once reviving and instructive. Her deep humility was particularly striking amidst the love and applause of her fellow-creatures, who seem on all occasions to gather round her. With the consent of our Norwich elders, I ventured to invite the inhabitants to a public meeting, which, though a time of personal humiliation, was followed by great relief and peace of mind.

Whilst at Hunstanton, Joseph John Gurney entered upon the composition of his work on the Distinguishing Principles of Friends. In a letter to Jonathan Hutchinson, he describes it as "an attempt at something more easy and familiar than Barclay, and deeper than Henry Tuke."

"I hope," he writes in his Journal, "the task is rightly undertaken. O for that humble, self-denying, waiting state, in which our works are not our own, but the Lord's! Were it more attained to, how pure, how beautiful, would become the offerings of the righteous!"

Retiring for a few days to Cromer Hall, he found a large and interesting circle. Amongst others, William Wilberforce and Zachary Macaulay were there, deliberating with his brother-in-law Thomas Fowell Buxton, on the position and prospects of the Anti-slavery Question. It was the occasion on which the latter appears to have arrived at his "final decision," to accept the responsible post of advocate of the cause, as successor to Wilberforce. In this important undertaking, and throughout the succeeding struggle, Joseph John Gurney gave him his warm and efficient encouragement and support.

Earlham, 9th mo. 28th. Wilberforce, his wife, daughter, and two sons, are our guests; and after a visit of four days, are about to leave us this morning. My communications with him have been of an interesting and very animating nature. To describe him is difficult; for seldom, if ever, have I met with anything so beautiful as his mind. He appears to live in perpetual sunshine; humility and love may be said to cover him, and the variety of his intellectual powers, and profusion of mental ornaments, render him a delightful companion.

We have just been permitted to enjoy together an opportunity of solemn waiting and fervent prayer, during which I was strengthened to minister to him, his wife, and his children, and to commit them to the everlasting Father of his people; also to pour out our united petitions on behalf of the poor slaves, and for their oppressors; and for the hastening of that day, in which the universal sabbath from those cruelties and contentions which now lay waste mankind, shall be proclaimed in the earth.

TO HENRY BRADY.

Norwich, 11th mo. 13th, 1822.

. . . It is not Christian to be cast down without measure, by the death even of our dearest friends. I dare not allow it in myself, and I must venture to forbid it in thee. Why should we mourn as those that are without hope? I know of nothing more to the credit of religion, than cheerfulness and thankfulness under affliction. Our consolations are unspeakable and abounding. As to thy *inward* trials of mind, I can, indeed, sympathize with thee, for I know what it is to be deeply cast down; and the corruption of the human heart is the very thing which has often brought me, as it has been bringing thee, into this state. But be of good courage, there is one, whose holy hand will, I believe, however secretly, sustain, uplift, protect, and deliver through all. *Cultivate a sound, deep, scriptural view of the redemption which is in Christ Jesus.* Dwell not upon thyself, but on him, as assuredly made unto thee of God, "wisdom, righteousness, sanctification, and redemption." Let his mercies and his merits be thy strength and thy stay, and pray for ability to "rejoice in the Lord."

FROM WILLIAM FORSTER.

(Then engaged on a religious visit to the United States of North America.)

10th mo. 1st, 1822.

Scarcely a day has passed for many weeks, in which I have not wished it in my power to tell thee of the very near and intimate fellowship, the brotherly love and affectionate sympathy with which I have cherished the remembrance of thee; and how much I have desired to be given up to feel with thee in thy depths of sorrow. . . . I take great comfort in the persuasion that

under thy afflictions, sanctified, as I humbly trust they are, by the blessing of the Lord richly resting upon thee, he is enlarging thy experience, and preparing thee more fully for his service upon earth, and for an inheritance incorruptible in the heavens.

I cannot say to what degree my heart is engaged in desire for thy faithfulness, thy *entire* devotedness to God. If he hath separated thee to himself, for his own service, (and surely we must not, we cannot doubt it,) we may reverently trust, that in the riches of his love, he will fulfil his many gracious promises in thy experience; in *blessing thee, make thee a blessing*, and in his own love and power, render thee instrumental to the confirmation and comfort of his heritage. . . .

The year 1823 was one of peculiar and varied exertion. Besides carefully revising for publication his Letter on the Authority of Christianity, and preparing for the press his work on the Distinguishing Principles of Friends, to which he devoted much time and diligent research; the book which had already occupied him so long, and which ultimately formed the basis of his Essays on Christianity, and the Biblical Notes, still engaged his attention.

Some idea may be formed of his home pursuits by the perusal of the following extracts from his literary Journal at this period.

1st mo. 9th, to 1st mo. 19th. Two weeks. Wrote an introductory chapter, (vasto labore et mentis et pennæ,) on universal religious privileges, and four folio pages on oaths. Finished Barclay on Saving Light, also on Oaths and War. Finished Tuke's Principles. Read Jesse Kersey's ditto. Read three or four of Cowper's didactic

pieces ; half the Life of Dr. Doddridge, and part of Samuel Scott's Diary.

1st mo. 19th, to 1st mo. 26th. A rather ineffectual week ; wrote chapter ii on Religious Peculiarities, only three folio pages ; and three more (roughly) of chapter iii, on the Perceptibility of Spiritual Guidance ; (I must get on at a greater pace if possible ;) finished Doddridge's Life ; some of Cecil's Remains.

2nd mo. 2nd, to 2nd mo. 8th. Corrected chapter iii ; altered and re-wrote part of chapter ii ; wrote note and passage on Conscience in chapter i ; studied for chapter iv, read original one ; read Selden, Hammond, Lightfoot, Rees, Wall, and Robinson on Jewish Baptisms ; read R. Barclay on Baptism and the Supper. Finished first Epistle of John, and read second Epistle ; proceeded with Cecil's Remains. Epistolæ variæ and accounts.

4th mo. 13th, to 4th mo. 20th. Alterations in chapter ix ; researches and reading continued, especially R. Barclay and the "Fathers" for chapters x and xi, and one page and a half written. I must be very diligent for these three weeks or I shall be foundered. Plato continued : Gibbs on Baptism read. Isaiah, &c. Made speech on Slavery, wrote letters, &c.

11th mo. 9th, to 11th mo. 17th. Finished the Revelation in Greek Testament ; letters, &c. ; corrected three sheets of Appendix ; read over and reconsidered Letter to a Friend on Christianity ; thought much on the subject, and read Soame Jenyns, J. Scott, Porteus, Doddridge, and Cecil on the Evidences of Christianity.

2nd mo. 15th. I fear I am going but lamely on my way ; and have sometimes apprehensions, lest my theological studies should separate me from him, who is to be worshipped not in the letter but in the spirit.

3rd mo. 3rd. The principal features in the past week have been excessive labour in completing my chapter on Baptism and the Supper, and a very pleasant visit from Charles and Lady Jane Wodehouse. The communication with them was, to me, both profitable and refreshing, and affords a lesson against too great a shutting up of ourselves. Yesterday I rode by myself to Tasburgh meeting, and was comforted in the company of fourteen friends, to whom I had little to administer but encouragement. I felt it very salutary to be taken out of myself.

3rd mo. 28th. I remember being a good deal oppressed, about two weeks ago, under the apprehension, that, through unwatchfulness, and perhaps through study, my gift in the ministry was declining; but it has seldom been brought more thoroughly into exercise, than in the present week. On third day, at the Quarterly Meeting, I felt constrained under the gentle influences of divine love, to preach Christ crucified. I thought that I afterwards lost a little ground, in taking too active a part in the discipline—a memorandum this for the Yearly Meeting; one, I trust, which will not be forgotten.

Anti-slavery operations were now commencing with vigour in various parts of the country. Early in the present year, William Wilberforce had published his Appeal on behalf of the Slaves. About the same time the Anti-slavery Society was formed. "Public feeling," says the editor of the Life of Sir Thomas Fowell Buxton, "was soon roused into activity, and petitions began to flow in; the lead was taken by the Society of Friends, and it was determined that the presentation of their

appeal by the hands of Mr. Wilberforce should be the opening of the Parliamentary campaign." Joseph John Gurney was not inattentive to the occasion. Though pressed with engagements, he consented to explain the present position of the question, before a public meeting of his fellow-citizens in Norwich.

He afterwards writes :—

Seventh day; (26th of the 4th mo.) Yesterday morning we held our public meeting at Norwich for petitioning Parliament for the gradual but complete abolition of slavery throughout the British Colonies. It was largely attended. It fell to my lot to lay the subject before the meeting, for which purpose I spoke for about an hour-and-a-half. The meeting was conducted with great spirit and unanimity. I thought it a cause for thankfulness, that the affecting and interesting subject should meet with so many open and zealous hearts, and personally, I am, I trust, thankful at having been favoured with the needful ability to meet the occasion.

In the fifth month, after attending the Yearly Meeting in London, he was engaged in holding religious meetings at several places in Middlesex, Essex, and Suffolk, and in visiting the families of Friends at Saffron Walden and Woodbridge. After an absence of about five weeks, he writes :—

6mo. 20th. I can acknowledge that my prayer has been abundantly answered. The Lord has been with me, in my going out and in my coming in. He has preserved my best life from destruction or decay. He has poured forth of his Holy Spirit upon me, and again

and again has he empowered me to declare his righteousness and his praise in the great congregation. He has also been graciously present with those whom I left behind, preserving them in health, both of body and soul, and the darling children have sweetly flourished under his parent wing. Peace marks my return to this delightful spot, and I feel entirely relieved of my burden ; but over that peace and relief, sorrow and the memory of past happy days still diffuse a tone of deep seriousness and perhaps, in some degree, of melancholy. But I will seek for ability to rejoice in the Lord, and to joy in the God of my salvation. What a year has rolled over my head ! and now, though the affecting anniversary is past, the brightness of the sunshine, the beauty of the summer flowers, and the abundant verdure of this place, powerfully recall the period when nature wore a similar aspect, and when inexpressible sorrow and conflict of soul raged in the midst of that lovely scene. O Lord, bow me in the dust before thee ; that, in the utter humiliation of the pride of man, I may be preserved from all murmuring, and may receive ability to adore thy holy name, for all thy unspeakable goodness to me and mine. . . .

On my arrival at Upton, after a fatiguing journey, on seventh day, (5th mo. 17th,) I was met with the mournful intelligence of Mary Hanbury's * death. Deep was the conflict into which this most touching event was the means of introducing me. I was brought into the very depths with the sufferers, nor did I obtain relief till I had seen them, and poured forth my heart with them in prayer and praise. The funeral at Winchmore

* The only child of William Allen. Her death occurred but little more than a year after her marriage with Cornelius Hanbury.

Hill, on the following sixth day, was memorably calm ; and sweet and heavenly was the influence spread over us.

From London in the ninth month, he accompanied his sister Elizabeth Fry in a short journey to Bristol, where, as usual, they found much occupation. In allusion to a call on Hannah More, he remarks :—

We were delighted with our interview with this extraordinary and excellent person. She is now seventy-eight years old, but most vivacious and productive. Very like Wilberforce. She was greatly pleased at the opportunity of seeing my sister ; and we parted after solemn prayer.

Soon after his return he met with an accident by a fall from his horse, which severely bruised his arm and elbow joint. Though much disabled, he did not wholly discontinue his exertions.

The opening of the year 1824 found Joseph John Gurney still busily occupied.

Seventh day, 1*st mo.* 10*th*, 1824. The week hitherto has been a fagging one ; literature, banking, letters, slavery committee. I am going to-day to Ampton, with a view of holding one or two public meetings at Bury ; and one for the upper classes is appointed for to-morrow evening.

1*st. mo.* 18*th.* Arrived at Ampton [Lord Calthorpe's] to dinner on seventh day, the 10th ; found the Wilberforces, Lady Olivia Sparrow, &c. My engagements at Bury occupied first, second, and sixth days, and consisted of two meetings with Friends, two public meetings, and about seventeen religious visits

to the families of Friends. The retrospect of these services is satisfactory.

TO JONATHAN HUTCHINSON.

Earlham, 1st mo. 19th, 1824.

. . . The low state of our little church is sometimes cause of secret mourning; but when we are favoured to arrive on the heavenly shores, shall we not find an innumerable host of *true Quakers?* Will there be any worshippers there in the letter and not in the life? Any prayers and praises uttered out of the immediate influence of the Holy Spirit? Any ceremonial observances? Any oaths? Any compliments? Any war? A broad negation meets every one of these questions.

1st mo. 22nd. I never more entirely appreciated the excellence of our religious principles. They are invaluable. May we cleave closely to them, at the same time that we embrace, in the arms of true love, all who are serving the same Master, though in different ways. It is an inexpressible privilege to be brought into what appears to my apprehension, with great clearness, to be the purest, truest, and most spiritual administration of the Christian system.

The warm and steady friendship which subsisted between Amelia Opie and the various members of the family at Earlham, demands some notice in the present memoir. It was about this time that, after passing through deep mental conflict, she believed it her duty to become more closely united in religious profession with Friends; though her admission into actual membership with them did not take place until the following year, [1825,] a little previously to her father's decease. So remarkable a change could

not fail to be watched with great interest by Joseph John Gurney. Known in earlier life as the accomplished daughter of Dr. Alderson, of Norwich, she became in 1798, at the age of twenty-nine, the wife of John Opie, the eminent painter; and soon afterwards entered upon a career of authorship, which, joined to her brilliant powers of conversation, quickly secured for her a distinguished position in a widely extended literary and fashionable circle. Upon her husband's decease in 1807, she returned to Norwich, where she continued to reside during the remainder of her life; though her frequent visits to London enabled her to maintain an intercourse with her former friends, among whom her tales and her poetry were alike popular.

"Admired for her amiability, her talents, and her accomplishments," says Joseph John Gurney, in a short notice of her contained in his Autobiography, "she was received in London at the houses of many of the nobility, and wherever she went she was a welcome guest. But she gradually discovered that all her vanities, her position in the world, and her novel writing, in which her reputation was high, must be laid down at the foot of the cross of Christ. Not satisfied with the forms of the Church of England, or of any class of the Dissenters, she took refuge in the quietness of our silent meetings, which she attended with great assiduity. In the meantime it was evident that Christ himself was becoming her peaceful and permanent home; and by degrees she became thoroughly convinced of the principles of Friends. Her friendship with Priscilla and myself appears to have been one principal means allotted in the order of providence for the working of this change."

The Journal proceeds :—

2nd mo. 22nd. Amelia Opie made her appearance to-day in a Friend's dress ; her mind being now fully made up to be in all respects a Friend. I thought she had been marvellously helped through her conflicts, and had been a striking example of faithfulness. A song of praise was raised in my heart on her account. May she be preserved to the end ! *

3rd mo. 1st. . . . I have no value for the peculiarities of Friends, *quasi* peculiarities, but solely because I think they are the natural and necessary consequences of what I consider to be the highest and purest standard of Christian truth and worship. The very fact of being thus obliged to dwell for a time on our distinguishing features, ought to be guarded by a godly watchfulness to dwell deeply in those fundamental truths of Christianity, in which the whole flock is one, under one Shepherd.

To turn once more to the subject of slavery. Since the meeting at Norwich in the preceding spring, the cause had assumed a different aspect. The debate which followed the motion then made by Thomas

* Amelia Opie died on the 2nd of the 12th month, 1853, at the advanced age of 84. The following brief extract from a note received by the Editor from her, written in her 82nd year, is strikingly descriptive of the state of her mind towards the close of her long life.

" How I love to repeat those lines—

'Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God, I come ! '

I am deep in Chalmers's Life, and humbly desire to be enabled to profit by it."

Fowell Buxton, had drawn from the House of Commons certain important resolutions, tending to the amelioration of the condition of the slaves, and the Government had issued a circular letter, founded upon them, to the various colonial authorities. The steps thus taken at home had exasperated the planters, and, in many of the colonies, "for some weeks after the arrival of the despatches, not the slightest restraint seems to have been put upon the violence of their rage, which drove them to the wildest designs." News of the excitement at once chilled the zeal of Government, and it required all the ardour and steady determination of the older abolitionists to maintain their stand. "Even at Norwich," writes Thomas Fowell Buxton to Zachary Macaulay, "our friends were somewhat intimidated." Clarkson, however, had been there, and had done his work well. "His address to about forty persons at the Town Hall," says Joseph John Gurney, "was satisfactory and singularly interesting. I was much pleased with the simplicity, constancy, gentleness, and firmness of the man." The crisis was important. The vacillating disposition of Government made it obviously desirable that the hands of the anti-slavery leaders in parliament should, as far as practicable, be strengthened by a demonstration of feeling in the country. Anxious to serve the cause, so far as his influence extended, Joseph John Gurney zealously co-operated with other warm friends in Norwich, in a public meeting in that city, for the purpose of petitioning parliament to support and carry into effect the late resolutions of the House of Commons.

His speech was forcible and effective, and was subsequently published.

His faith in the ultimate success of the cause was strong, and the formidable opposition that was now aroused against it did not dishearten him.

A few days before the debate upon the question, he thus writes to Thomas Fowell Buxton.

Norwich, 3rd mo. 10th, 1824.

My Dear Brother,

I feel much for thee and for our cause in the prospect of the approaching discussion in parliament, and having been enabled to remember both the one and the other in my prayers, I feel inclined to remind thee (however needlessly) of the apostle's injunction, "Quit you like men, be strong." I do not mean to advise against that course of moderation, or rather spirit of moderation, to recommend which I have already been busy; but to administer my feeble encouragement in the belief that the cause is identified with that which is just, holy, and true; that it has been in the line of thy Christian duty that thou hast undertaken it, and that therefore there is assuredly one who will "send thee help from his sanctuary, and strengthen thee out of Zion." I am well assured that on this momentous occasion thou art looking for grace to help in time of need, and as this is the case with thee, he will, I believe, be found unto thee "strength and wisdom, tongue and utterance." . . .

. . . I look upon colonial slavery as a monster who must have a long succession of hard knocks before he will expire. Why should we expect to get his extinction into full train, in less than ten years? . . . Public opinion is now, I think, much advancing in our favour.

With regard to thyself, I have a strong belief that in due time thy history will afford a plain exemplification of the certainty of the divine promise, "Them that honour me, I will honour." Till then be content to suffer thy portion of persecution, and let no frowns of adversaries, no want of faith, no private feelings of thy own incompetency, either deprive thee of thy spirits or spoil thy speech.

In the spring of this year he published his Letter to a Friend on the Authority of Christianity, already referred to, and soon afterwards his Observations on the Distinguishing Views and Practices of the Society of Friends. The history of the latter work is thus reviewed in the Autobiography.

In the latter part of the [to me] sorrowful summer of 1822, I spent some time quietly at Hunstanton, on the sea coast, with my bereft and beloved mother-in-law. There I commenced the first sketch of my work on the Religious Peculiarities (since called the Distinguishing Views and Practices) of the Society of Friends.

I soon became warmly interested in this undertaking, and pursued the object with the diligence which it required. Here, indeed, I found some refuge from sorrow, and I can say, from my own experience, that the steady and determined occupation of mind in the pursuit of any desirable object, is one of the best alleviations of grief that this world affords. When the work was completed, I took it up to the revising body appointed for the Society, the Morning Meeting. The work finally received the cordial confirmation of the meeting, and memorable was the flow of peace with which I was mercifully favoured. This seal of peace was the more valuable, as the work, when published, gave offence to some very dear to me, on the

ground of its opposing the outward rites of baptism and the supper; or, rather, of showing that Friends have good scriptural reasons for disusing them. These were tender points with some of our circle, and though I had handled the subject with much care, I had more than a little to suffer respecting it. Among Friends the work met with an extensive circulation, and the seventh edition, with some important corrections and addenda, was published in 1834. After the experience of many years, I am not aware that I regret anything in the work; much less do I feel at liberty to shrink from those Christian testimonies to the purity and spirituality of the gospel of Christ, which it is intended to develop and defend.

From his Journal :—

5th mo. 16th. I have passed an interesting time since I last wrote. A pleasant journey by the day coach, brought me to Upton on second day evening, the 4th, where I found all well and happy. Third day, the 5th, peaceful meeting at Plaistow, delightful again to be sitting beside dearest Elizabeth. I was pleased by a warm and affectionate greeting from dear John Barclay, my partner (alas!) in young widowhood. Fourth day. Went to the meeting of the Bible Society at Freemason's Hall. The meeting was very large, admirably conducted, and fraught with high interest. The report, which unfolded many a blessed prospect, was well read by the able new secretary, Andrew Brandram. The speakers were Lords Harrowby, Bexley, Roden, Barham, and Teignmouth, Charles Grant, Sir R. H. Inglis, Sir George Rose, Morrison, myself, Wardlaw, John Cunningham, &c. The Earl of Roden detailed, with uncommon

feeling, simplicity, and apparent integrity of intention, his own conversion, occasioned, in the first instance, by the attendance at a meeting of the Bible Society. I made a speech of some length, in which I revived the consideration of the main, original principles of the Bible Society; that all Scripture is given by inspiration; that divine truth is to be trusted by itself; and that sectarian distinctions sink into almost nothing when Christians are engaged in promulgating their common gospel. Second day, the 11th. To London with my brother Samuel. Meeting of the British and Foreign School Society—Duke of Sussex in the chair. A warming, useful occasion. Buxton spoke capitally, and I followed him on religious instruction, &c. Third day. Meeting at Plaistow. The voice of warning sounded as an alarm. May it have entered the hearts of some! Afterwards to London, to the African Institution Meeting. This, also, was highly interesting, and, on the whole, satisfactory; but many gloomy things were that day reported. The death of Macarthy * particularly, and the dreadful, enormous prevalence of the horrid trade in men. I spoke, advancing the proposition that the true remedy for the slave trade was to be found in the emancipation of the slaves in our colonies. Buxton drew a capital comparison between the King of France and the King of Madagascar. Fourth day. Returned by day coach to Norwich. Dearest Louisa gave me a good hint when I was with her, chiefly in reference to my works. "Do thy duty, and care not whether people praise or blame—leave it."

Sixth day morning, [*5th mo. 29th.*] I can scarcely describe the pleasure which I have felt for some days

* The Governor of Sierra Leone. See Life of William Allen, vol. ii., p. 383.

past, in observing that a work of spiritual religion is really (through adorable and unmerited mercy) going forward among our young people. May the Lord preserve them! May no enemy be permitted to mar the work! May the wilderness still become (as I humbly believe it will) the fruitful field, the garden of roses!

On third day evening I went out for a ride, and the gentle intimations of divine love in the heart, brought me into considerable service. I felt it right to shape my course to———. There I had an encouraging conversation with———, and a somewhat powerful opportunity with the poor, struggling, and yet unwilling, mother of the family. May the Shepherd bring her into the fold! Afterwards I went to see a poor woman in the last stage of a consumption. I found her in a suffering state, but, I believe, open to the word of the Lord. I ministered the gospel to her; and solemn prayer on her account followed. There was both power and peace to be felt on the occasion, and I subsequently found that she died six hours afterwards in peace.

To his sister Elizabeth Fry, who was then at Brighton, in a feeble state of health, he writes :—

Earlham, 7th mo. 2nd, 1824.

MY BELOVED SISTER,

It has been a matter of painful feeling to me, even selfishly, to have thee brought so low; and now I can equally rejoice in the happy prospect of thy gradual recovery. I often find myself much alone, without one in my own home circle with whom I can fully communicate. . . . I had been occupied in perusing some sheets of almost unmixed disapprobation of my book from———, when thy letter arrived, stating "John Glaisyer's satisfaction in every

sentence." I was quite thankful for such a verdict, from one whose judgment I so highly respect; for it is impossible not to be sensible to pain from the decided turn against my authorship, which it has given to a certain small portion of our own connexions. The ceremony of the supper is certainly as the "apple of the eye," to many in our circle, to a degree which it is difficult to me to comprehend. Should we be favoured to land safely on yon blissful shore, we shall be all Quakers there, requiring no commemorative ordinances; no uninspired ministry; no judicial oaths; no defensive warfare! It appears to me that ours is not what some would make it out to be, a narrow system of human construction, but the absence of system, the natural result of genuine and unmixed Christianity. This is what Quakerism ought to be; and what it is, when the life of truth has full sway with us. However, the occasion which I have lately found to insist so much on our peculiarities, has made me very sensible how needful it is to dwell in that love which can overflow all obstructions and distinctions of feeling between party and party, and sect and sect. And yet with the deepest desire to be preserved in this root of harmony, I am much bound in spirit to the promotion of our own cause; and have often, of late, felt constrained to uphold it very boldly in the ministry of the gospel. Is it not, after all, essentially connected with that which is best in the world? . . .

CHAPTER VIII.

RELIGIOUS SERVICE IN THE NORTH OF ENGLAND, AND PUBLICATION OF ESSAYS ON CHRISTIANITY.

1824—1826. ÆT. 36—38.

IN the summer of 1842, Joseph John Gurney felt himself called to religious service in the North of England.

7th mo. 26th. In the adjournment of the Monthly Meeting on fifth day, I laid open to men and women Friends my view of holding meetings with Friends in Yorkshire, Durham, Lancashire, Nottinghamshire, and Lincolnshire—an arduous prospect—one which, though of old date, has become more defined within the last few days, and has spread not a little. Yesterday, I was furnished with a full certificate, signed by all present, and evidently signed heartily. By this sweet unity of my brethren and sisters, I trust I may be strengthened in the prosecution of my undertaking. . . . The afternoon meeting (on the following first day) was very touching. I spoke on the declaration of Paul, that our citizenship is in heaven ; and the flowings of the tenderest Christian love, under which I was enabled, in parting, to set forth the virtue, the unspeakable virtue, of the name of Jesus, brought myself and many others, I believe, to tears.

The following details of his journey are from his Journal. After describing his progress as far as Wansford, in Northamptonshire, he continues :—

I left Wansford on third day morning, 7th mo. 27th, at half-past five, on the outside of the Edinburgh Mail ; and an agreeable journey, in the company of a pious, well-informed, and travelled stranger, Dr. Gaultier, with whom I read the Greek Testament and Magee, brought me to Robin Hood's Well, about six miles from Doncaster, in the afternoon ; whence I came in a chaise to Ackworth. Many friends had arrived before me, and others were fast collecting. The meeting for worship on fourth day morning was large, and much favoured with what I apprehend to be an immediate divine influence. I had breakfasted very pleasantly at Luke Howard's agreeable villa, and walked thither again in the evening ; when, with the family and several other friends, we heard read some of Hannah Kilham's letters,* and had, in a very precious religious opportunity, to remember with close sympathy our distant friends who are toiling for the cause of Christ under a burning sun. O that a true missionary spirit, in accordance with our own principles, may more break forth amongst us !

After an absence of four years, I am greatly struck with the real progress and improvement of the School at Ackworth. There is in the whole system more of spirit and effect ; and among the dear children, more of civility, more of piety, more of mind. On reflection, I felt best satisfied to go through the scriptural examination of the whole school. Accordingly, sixth day was devoted to the girls, and seventh day to the boys. Both days brought their blessing with them. The girls performed very well on the whole ; the upper classes exceedingly well. After their examination, and tea with my dear friend Luke Howard, I returned with

* Hannah Kilham was at this time engaged in religious labours on the coast of Africa.

him to read with the girls at seven o'clock. The opportunity which followed was indeed an hour of weeping to the dear children. How precious are the tears of softness and contrition!

To examine in succession the five classes of boys on the following day, I found somewhat laborious, though highly interesting and every way encouraging. After tea we settled down to a religious opportunity with them at seven o'clock. I attempted to read to them the eighth of Romans, but explanation became ministry, and I was under the necessity of laying down the book, after reading a very few verses. The little fellows were soon melted; the greater part of them I believe; and there was a precious solemnity over us. I afterwards visited many of the children in bed, and found them very sweet and tender. . . .

On second day morning, (8th mo. 2nd,) an agreeable ride over a fine and in parts almost a mountainous country, brought me to Manchester. This was (though I forgot it at the time,) my birthday; and I have now lived somewhat more than thirty-six years. How clearly does this consideration bring home the inadequate fulfilment of my stewardship! In the afternoon proceeded to Stockport, where a very kind reception awaited me at the house of Olive Sims. George Jones called upon me, and we made arrangements for his republication of my Letter on Christianity; and I have since adopted similar measures at Manchester and Liverpool. Elizabeth Robson has also taken it out to America, to be reprinted there; so that Friends appear to have taken up this performance, as well as the work on our principles, warmly and decisively.

After noticing meetings at Stockport and Manchester, he proceeds:—

Before I left [Manchester] I earnestly recommended the formation of an association for promoting moral and Christian order in factories, which, I trust, will lead to some practical fruit. The object is of the first importance in my view, considering that the great mass of the population is engaged in these factories. A wet ride on the outside of the Liverpool Mail, after a warm leave-taking with Friends, brought me in the afternoon to Prescot, whence I took a chaise to Knowsley. Lord and Lady Derby gave me a cordial reception. It was their public day ; and we had a magnificent dinner in their almost royal new dining room. Our party consisted of Lord and Lady Derby, Lord Stanley, his daughters Louisa and Eleanor, and several others. I endeavoured to give the conversation in the evening something of a religious turn, and read a little to them.

Sixth day was pleasant and interesting. Many hours were spent in Lady Derby's sitting-room, in scriptural investigation. The divinity of Christ was our subject ; and the conversation and intercourse were highly interesting. I also rode with Lord Derby about the park, and pleaded in vain against cock-fighting, racing, &c. The next morning I felt under a weight of exercise, which seemed as if it could have no vent ; but at last opportunity offered for the reading of a psalm, with silence, ministry, and prayer, in Lady Derby's room with herself and her husband. It was an affecting time, and I afterwards parted from them under a sense of reciprocal love. Sarah Benson's carriage came for me, and conveyed me to her son Robert Benson's house of mourning at Linacre, four miles from Liverpool, on the mouth of the Mersey. His dear and excellent wife died after her confinement, a few weeks since, and has left him with four children. I have not

often seen a more real mourner. Sarah Benson is a nobly comprehensive person, of deep piety and sound judgment.

First day [at Liverpool] was one of much close exercise, and of some real suffering for the truth. The Friends at the morning meeting numerous ; the ministry close, and almost severe. I felt myself much a mourner and much "in bonds." These, however, were broken asunder in a large and favoured public meeting in the evening, in which the gospel had free course, and was, I humbly trust, glorified amongst us.

On second day morning we were agreeably surprised by the appearance of the gallant "Canada" coming into the Mersey, her mark being known to Robert Benson, and we had the pleasure of descrying Anna Braithwaite in her, through the telescope. I did not, however, see her face to face till my return to Linacre at night, when I was much gratified by observing her to be in health, and at ease. Her story respecting America is, in a high degree, interesting and affecting. She seems to have indeed gone forth in the needful hour, to detect the secret places of infidelity, and to proclaim the truth with boldness. I should conceive, from her statements, that divine truth is gradually regaining its ascendancy among our transatlantic brethren. On third day morning, the 12th, I breakfasted with the family of the Waterhouses. One of the sons, [Benjamin,] an interesting young man of twenty-two, is now my travelling companion. After breakfast to the prison ; very defective ; but the women under the kind care of a committee. With them we held a solemn meeting. Then a visit to the beautiful docks. What a wonderful, busy, ingenious, adventurous creature is man ! How unlikely that such an one should be created for the mere

span of seventy years, and for that only! We dined at James Cropper's, and after a little needful rest, he and I called upon his neighbour, and my worthy friend, William Roscoe. I asked for silence, and in ministry encouraged him in the continuance of his works of benevolence, and preached to him the gospel of Christ very shortly, but, I believe, in the *life*. We left him tender and grateful. He is not, I believe, far from the kingdom of God; but oh! the obstructions thrown in the path of men by an unsound or incomplete faith! . . .

On Fifth day the Friends met me very generally at their week-day meeting. It was our parting assemblage; and very close and clear was the exercise of mind into which I found myself introduced. . . . The love felt after the meeting concluded was almost inexpressible, and it appeared to be mutual. I felt particularly bound to some of the young men. After dinner my dear young friend, Benjamin Waterhouse, and myself, ascended the outside of a crowded stage coach, which conveyed us, with rather a frightful rapidity, to Preston, thirty-two miles. Tired and exhausted, I found a comfortable abode at the house of my kind friends Ralph and Mary Alderson.

From Preston his course was directed, by way of Lancaster and Settle, to Darlington. Writing to his brother-in-law Thomas Fowell Buxton, after an affectionate remonstrance on the subject of shooting for diversion, he says:—

Settle, 8th mo. 18th, 1824.

. . . I do feel an earnest desire that all thy ways may be ordered by the noon-day principles of Christian truth; that thou mayest remember how considerable a

degree of questionableness attaches to every path in life, in which *self is not denied ;* and that everything may drop off from thy system of living and action which cannot be done to the glory of God, and in the name of our Lord Jesus. Great confidence in thy Christianity I have long felt, and still feel ; and yet I think thy public life affords reasons why a deep, determined, steady, abiding watchfulness and continued religious exercise of mind, are peculiarly needful.

Thy personal religious growth is more connected with the welfare of man and the glory of God, than that of many. I am intimately persuaded that nothing will serve thy purpose, or the purposes which in some degree centre in thee, but *divine* grace. It ought to be the root, and spring, and protection of all thy proceedings. It will make its way where to all other principles the door is shut. It comes from him, who can and will gradually execute his own gracious designs ; and, as for thyself, thou hast in my apprehension, nothing of so much importance to do, as to lie low under the mighty hand of God, that he may sanctify all thy talents, enlarge all thy capacities, direct all thy movements, and preserve the instrument in its true brightness and sharpness, free from the rust of the world, which would soon render it comparatively inefficacious. Pray, therefore, that thou mayest dwell deeply in the root of life, even in Christ Jesus, "the wisdom and the power of God."

At Darlington, besides holding two public meetings, he visited the families of Friends. In allusion to these services, he writes in his Journal :—

My private opportunities were upwards of seventy in number. The week was, of course, a very laborious

one; for besides these private visits, (almost all of which were accomplished before the conclusion of the following first day, four only being left till the next morning,) there were the meetings with the Darlington Friends on the following first day morning, and with the public on third day, and again on the following first day evening; and on fifth day, a meeting, a funeral, and several private religious opportunities at Stockton. The family visiting was, (as it always is,) a peculiarly close labour. Earnestly, however, did I crave divine assistance to divide the word of truth aright; which prayer was the more needed, because I find myself almost constantly led on these occasions, as well as in meetings, to speak to particular states; to enter into feeling for almost every individual, individually. On the whole, I like solitary family visiting best. Tears almost everywhere, the fruit, in my estimation, of real sensibility, not of sentimentality. In some instances the work was painfully close and searching, I fully believe rightly so, but I was reproved *in foro conscientiæ*, for mentioning, though in intimacy, a case or two of this sort. A holy discreetness in keeping counsel is, indeed, essential to the Christian minister. . . . The concluding meeting with Friends at Darlington, on first day morning, the 29th, was very solemn and affecting. I trust some were *reached* in the heart, to use a quaint but expressive word. I left this interesting and truly flourishing place, (O may it through watchfulness and humility long continue so!) for Durham and Sunderland, on second day, the 30th of the 8th month.

From Darlington, by way of Sunderland and Shields, he proceeded to Newcastle, and thence, by way of Redcar, to Whitby.

The remainder of Joseph John Gurney's journey was occupied by engagements, similar to those already described, at various places in Yorkshire, and the adjacent counties of Lincoln, Nottingham, and Derby.

Earlham, 11th mo. 5th. At most of the larger towns I passed two or three days, and held public meetings very generally, and youths' meetings in many places. Deep and various, I may truly say, were the exercises which I passed through ; yet ought I gratefully to acknowledge, that in every place the power of truth seemed to prevail. If the question be asked, "lackedst thou anything ?" I can indeed humbly answer, "nothing Lord." My merciful Saviour has not failed me in a single instance. Sometimes, indeed, the strength given seemed only just equivalent to the need. At other times it was dispensed abundantly and powerfully. My gift has often been searching, yet, I trust, always in true love.

On second day morning I returned to this dear place, and found Rachel and the darling children at home. I have to record with thankfulness the health, sweetness, good behaviour, and general improvement of these little ones. May they ever be the children and followers of the Saviour. His for life, his for eternity. They were overjoyed to meet me ; we had been separated fifteen weeks. Dearest Catherine came home to dinner ; and Francis and Richenda, Louisa, and her little ones are with us, very delightfully. The solitude of my path, as it relates to Friends, was almost overpowering to my spirit on my return, but I am cheerful and happy now. I was truly thankful to find the meeting of yesterday large, and something very precious to be felt with that beloved flock, as if there had been a little growth in grace, an increased settlement in the truth. O that it may be so !

11th mo. 12th. Yesterday at our Monthly Meeting I delivered in my certificate, and had to acknowledge the kindness and mercy of Israel's Shepherd who was with me in the way, guiding me and helping me; also the peace I felt in the humble belief that I had not been out of my right place. I added a few words on the evident gathering of the people in many places to Christ; and on the great importance that Friends should bear all their testimonies consistently in the sight of the world. I felt much true peace afterwards.

This morning I have been conversing with dearest Rachel, who thinks me a little disjointed from home associations, and has her jealousies respecting my course. Her cautions have often been useful and salutary to me. May I be preserved in close watchfulness against all the wiles of the enemy!

O my dearest Lord and Saviour, who art my only refuge and way to the Father, in this often dark and cloudy world, permit me at this time to cast myself at thy feet, and to crave thy gracious aid and protection. Make thy way straight before me. Be thou my prophet, my priest, and my teacher, my guide and my comforter in all my ways, words, and works. I humbly thank thee for the knowledge of thy truth, and for the hopes of eternity; and grant, I beseech thee, that I may be strengthened of thy grace for the performance of my daily duty; and that I may more abound in pure, uninterrupted love towards all who love and serve thee. Let me ever maintain my footing on the only sure foundation. Let me be kept in the valley of real humiliation. Let me ever adhere to the sobriety and simplicity of thy most holy truth; and since thou hast seen meet to intrust thy unworthy servant with a gift in the ministry, let it be preserved, I

pray thee, deep, clear, sound, wholesome, to my own peace, to the good of others, and to thy glory!

12th mo. 30th. My religious principles are likely to be put (I mean in my own mind) to rather a severe test, by the reviews, which are now rapidly coming out, of my work. Yet I may, I think, with humility and gratitude confess, that, after much conflict from fears and doubts which are very apt to assail me, I am permitted, time after time, to find rest in the persuasion that the truth as we have been taught to hold it, (without any disparagement of others in their own place,) is "the truth as it is in Jesus."

Early in 1825 William Wilberforce retired from Parliament. On this occasion he addressed to Joseph John Gurney the following "brief but expressive note."

Near Uxbridge, February 8th, 1825.

MY DEAR FRIEND,

If I do not deceive myself, you will be rather glad than sorry to hear that I have determined to retire from the House of Commons. My physician's advice was such as, all circumstances taken into account, led me to believe it to be my duty so to do; and an event so interesting to me I do not like you to hear from rumour or the newspapers. I scarcely need assure you that I trust I shall not be less occupied, though I may be less *noisy* than heretofore. Were it not for the weakness of my eyes, I should be strongly tempted to pour forth the train of thoughts which is rising in my bosom; but I must check myself and say farewell, my dear friend. I hope you and yours are in good health, and that you are blessed with that peace which I know you prefer to all earthly enjoyments.

May you be favoured with a long course of usefulness and comfort in this life, if it be the will of God, and may you at length be an abundant partaker of those pleasures which will be infinite in degree, and eternal in continuance.

I am ever
Your sincere and affectionate friend,
W. WILBERFORCE.

2nd mo. 14th. I have been a good deal struck and affected with the extraordinary want of spiritual apprehension which appears to me to be evinced by the reviews of my work on Friends, in religious publications. How is it that the religious world refuses its sanction so entirely to *practical* principles, especially as it relates to the ministry and the guidance of the Holy Spirit, which I may say we *know* to be true? Lord, send forth *thy* light and *thy* truth! What is man without them?

I wish solemnly to record my full and clear apprehension (much sealed on my spirit this week,) that, when unassisted by the Spirit of truth, I am, as to every religious work, dry and unprofitable. God alone is sufficient for these things. *The unction is everything.* May I not, then, heartily subscribe to the inspired exclamation, "Not unto us, not unto us, O Lord, but unto thy name be glory!"

In the early part of the ninth month, he spent a few days with his beloved friend William Forster, on his return from his long and arduous engagements in the United States of America. "During my stay of three days at Bradpole," he remarks, "I feasted much on William's cultivated, enlarged, and intelligent mind. He seems deeply interested

in my Essays." This little service of love scarcely interrupted J. J. Gurney's varied, pressing, home occupations.

"It is no time for idleness," he writes to Jonathan Hutchinson, "I am closely engaged with many things, as usual. Just now I am publishing my Essays, which is a considerable effort. Next week we are to have a County Meeting on Slavery. We have had a great, and, I hope, good Bible Meeting already. But what, after all, is so truly exercising as the duty of the *Christian Minister?* Indeed, I find it to be so.

From his Journal :—

10th mo. 17th. Yesterday was spent away from Norwich. After some uneasiness about our own flock, and some notion that I might hold a public meeting in the evening, I felt quieted in the belief that I might leave Norwich, and all its concerns, to the Master; and I wish to record it, that on this and other occasions, I have felt quite as much peace in abstaining from services, suggested by my own zeal and natural ardour in pursuit of the great object, as I have felt at other times in a faithful performance of that which he really requires. Let me take the lesson deeply home !

10th mo. 24th. Since I last wrote, I have been as it were, flooded by a rapid current of interest, chiefly in the Slavery concern ; which, with the party at Earlham connected with it, occupied fourth, fifth, and part of sixth days. The party staying here consisted of Lord and Lady William Bentinck, Lord Gosford, Lord Calthorpe, the Lushingtons, Buxtons, Hoares, Hankinsons, &c. The readings on fifth and sixth day mornings were attended by all the party, and were very solemn and reviving. The holy oil was poured forth for our

instruction and refreshment—a favour for which I cannot be sufficiently thankful ; and O, that under such mercies, self may be kept prostrate in the dust !

It was at the close of this year that Joseph John Gurney published the elaborate work, in which, under the title of Essays on Christianity, he has embodied, in a condensed form, the result of the meditation and research of many years. With singular perspicuity of arrangement he here unfolds the evidences and fundamental doctrines of the Christian religion ; dwelling with peculiar force upon the great truths of redemption, more especially upon the glorious offices and divine character and perfections of the Redeemer, and the being, power, and work of the Holy Spirit. The tenth essay, in which the scriptural argument in proof of the Deity of Christ is carefully and powerfully stated, contains the substance of the more extended unpublished work upon the subject, which, as has been already noticed, he had commenced so early as the year 1815. The whole is enforced as well by a continued reference to the practical object and tendency of all Christian truth, as by a particular essay devoted to the important subjects of "faith" and "obedience," in which the reasonableness and necessity of their combined and harmonious exercise are strikingly exhibited.

Deeply sensible of the mysterious character of many of the subjects treated of, it was his desire to keep strictly within the limits of that which has been revealed respecting them.

"I wish to remark," he writes in his Autobiography, "that throughout the work, as far as relates to doctrine,

I profess nothing more than to present a clear arrangement of Scripture evidence. To attempt to be 'wise above that which is written,' must surely be esteemed one of the greatest of follies. May I ever be preserved from it ; and, in dependence on the enlightening and guiding influence of the Holy Spirit, may I be enabled both to understand and apply Scripture with 'simplicity and godly sincerity' ; which may be said to be, under Christ, the keepers of the true key to its hidden treasures."

The whole work breathes the spirit of one whose heart is warmed and animated by the love of Christ. Taught, as he had been, in the school of experience, and strengthened, in no small measure, to consecrate his faculties to the service of his Divine Master, he was enabled in this volume, and often with singular success, to employ his extensive acquaintance with the original languages of Scripture, as well as with Jewish and Rabbinical learning, and the remains of early Christian antiquity, in throwing a clear and steady light upon the momentous topics of which he treats. Indeed, it may be said, without disparagement to the many other valuable treatises extant upon these subjects, that it would be difficult to find a volume in which so much sound and important information is digested in so small a compass, and in so useful and practical a form, as in that now under consideration. Notwithstanding the sound scholarship apparent in almost every page, the style is clear, and adapted to the merely English reader ; whilst the diligent student of the Hebrew and Greek Scriptures can hardly fail to derive instruction from the many incidental explanations, scattered throughout the work, of obscure or difficult passages.

Amidst his numerous other avocations, and his frequent interruptions from company, much steady perseverance was necessary to the completion of such a work.

"To wind up the mind to the effort of writing," he remarks in his Journal in allusion to it, "is one of the difficulties of my course of life. But," he adds, "as my object is the promotion of truth and righteousness, I believe I may rightly pray that the Lord would send me 'help from his sanctuary, and strengthen me out of Zion'; and if I should succeed in this important and interesting undertaking, may I be preserved from seeking the least praise for myself, but give the glory where alone it is due!"

The work, upon its publication, was very favourably received, and has since passed through numerous editions.* In a few warm but expressive lines, the Bishop of Norwich assured Joseph John Gurney of "the high opinion which he entertained" respecting it; and from his brother-in-law Thomas Fowell Buxton he learned the satisfaction which it had given to the Duke of Gloucester. "I read it," said the Duke, "over, and over, and over again." His old tutor John Rogers wrote with a warmth that may be excused towards a favourite pupil :—

In the composition of these essays, you have discovered an intimate acquaintance with the subject on which you treat; you have shown that your mind is

* It has been re-published in America, and has been also published in a cheap form by the Religious Tract Society, from stereotype plates presented by my friend John Henry Gurney.—*Editor.*

impressed with a full sense of its importance, and that it has occupied your most serious thoughts; you have displayed a great knowledge of the original languages, in which the old and the new covenants were written, as well as of the Jewish and Christian antiquities; you have conducted your work in a regular and perspicuous method; and, (what gives it the greatest value,) you have evinced, in general, that excellent temper, and that Christian spirit, which ought always to characterize writings of this nature.

FROM ROBERT SOUTHEY.

Keswick, 4th January, 1826.

I have gone through your volume, with wonder as well as satisfaction, and, I hope, not without profiting by it. It would have been a surprising book from one who had been bred to the profession of divinity, and pursued the study with ardour during a long life. The evidence is full and complete, the deductions everywhere logical, the spirit truly Christian; and I cannot doubt, but that it will be the means of bringing home many who have gone astray, and of preserving others from error.

FROM HANNAH MORE.

Barley Wood, June 15th, 1826.

It is a necessity to which I am too frequently driven, when I have been favoured with a presentation copy of a work from an author whose mediocrity I either knew or suspected, to return my thanks almost immediately, that I might not be compelled to the painful alternative of rudeness or flattery. You, my dear sir, are an author whose work, to borrow the language of one of the collects of our church, one may "read, mark, learn and inwardly digest" before one acknowledges the obligation conferred. There is much judgment

in the arrangement, great perspicuity in the style, as well as depth and truth in the argument. I pray that it may please our gracious heavenly Father, without whom nothing is strong, nothing is holy, to make this book an instrument of much good.

FROM CHARLES SIMEON.

K. C., Cambridge, January 25th, 1826.

MY BELOVED FRIEND AND BROTHER,

I have proceeded half through your book *regularly* according to your direction,* and have read it with great delight and edification. Your statements throughout are judicious and satisfactory, and the richness of your appeals to Scripture renders your book invaluable. . . . I love your recapitulations exceedingly. The vast advantage of them to your readers is obvious; but they are not less useful to your own mind, in that they induce a habit of order, of terseness, of perspicuity. It is almost impossible for a man who recapitulates, either to run riot, or to talk nonsense. Bishop Pearson's perorations have always delighted me, and yours also will delight and edify many.

I have just perused your most elaborate defence of the divinity of our blessed Lord. I think that the whole church will bless you for it; and in your dying hour it will be no grief to you to have taken so much pains in elucidating and confirming a point that is of such unspeakable importance to all who feel their need of a divine Saviour. Go on, my beloved brother, and may God long preserve you to be a blessing to the church and the world.

* See the Preface to the Essays.

"What an extraordinary production it is," wrote his early friend Edward Edwards, "for a young layman—for a banker—above all, for a *Friend*." Not a few of his acquaintance who did not belong to the same religious body with himself, were, in fact, ready to join in this last exclamation. Accustomed, it may be, to view Quakerism through a somewhat prejudiced medium, to take the opinions of the early Friends from the reports of their opponents, or from a view of their writings too much confined to those published in the heat of controversy, they were, perhaps, hardly aware that the early Friends steadfastly maintained the great doctrines of the proper manhood and Deity of Christ, and the reality and efficacy of his propitiatory sacrifice; and that the burden of their exhortations was, that others might be brought in faith and obedience, through the work of his Spirit in their hearts, effectually to know him in all his gracious offices. It had been scarcely enough considered that some of their most important and distinguishing principles—those on the subjects of worship and ministry—were simply results, necessary ones, as they believed, of a complete, heartfelt apprehension of the mediatorial, priestly, and regal characters of the Son of God. Nor had it been sufficiently recollected, that whilst nothing short of regard for his divine authority could have supported them, almost single-handed, amongst the professors of Christianity, in the maintenance of their testimonies, grounded upon his plain precepts, against all oaths and war; so it was their reverence for

him and for his truth, their deep sense of the all-importance of his one peculiar and distinctive baptism "of the Holy Ghost and of fire," and of the necessity of eating and drinking, by faith, of his body broken, and his blood shed upon the cross for them, that had led them, in rejecting the commonly received outward rites of Christian communion, to press after the reality rather than the representation, the substance rather than the shadow. The more the true character of the gospel dispensation, as drawn by the inspired penmen of the New Testament, and the extent to which it was apprehended by the early Friends, are considered and understood, the less will it excite surprise, either that the writer of the Observations on the Distinguishing Views of the Society of Friends should maintain the truths so clearly set forth in his Essays on Christianity, or that the writer of the Essays should feel bound to the principles which he has advocated in his earlier work. In his view the two works were consistent with each other, both equally represented his own deep-felt convictions, and both required to be perused in order to the full comprehension at once of the extent and the limits of his religious belief.

After what has been said, it will not be necessary to do more than to insert extracts from a very few of the letters which he received, upon its publication, from the members of his own religious society.

FROM WILLIAM FORSTER.

Bradpole, 1826.

Thou must allow me, in true brotherly love, to offer

thee my warmest congratulations, that thou hast been enabled to bring out thy Essays. I entertain a most lively and cheering hope of the usefulness of thy work; that in this cloudy and dark day, it will tend to the establishment of the wavering, to the fortifying of the feeble-minded, and put to silence the cavils of many a proud and self-sufficient gainsayer. To the anxious inquirer after the truth as it is in Jesus, I firmly believe it will be rendered peculiarly helpful and valuable. In short, I cannot but look upon it as one of those labours of love that will be made to abound 'by many thanksgivings unto God.' It would be strange if I did not feel more than a common and passing interest in the work; for, I think, I never found myself upon any occasion so much anticipated; it gives utterance to my own views and feelings in such lucid and convincing language, and withal it solves some of my difficulties so thoroughly and satisfactorily.

It was with peculiar satisfaction that he received the following from the well-known author of the English Grammar, then far advanced in years.

Holdgate, near York, 2nd mo. 1st, 1826.

My dear and much esteemed Friend,

I am obliged and gratified by thy kind remembrance of me, in the distribution of thy volume. Being able to read but little myself, I have had the book read to me, and very much to my satisfaction. Proofs thou hast given abundantly of the positions contained in the volume being conformable to the Holy Scriptures. The work is happily calculated, both in its matter and manner, to comfort those who unite in the author's views and sentiments, to disperse the doubts of those who hesitate, and to produce conviction in the

minds of gainsayers. Thou hast, indeed, by this pious labour, very materially served the cause of truth and righteousness; and I trust thou wilt be blessed for it by Him whose blessing makes truly rich, and will accompany thee to the latest hour of life.

Farewell, dear Joseph, in the best sense of the word!

I remain, thy very affectionate friend,

LINDLEY MURRAY.

Two weeks after receiving the above letter, he writes in his Journal:—

On seventh day I received the affecting tidings of the decease of my beloved and honoured friend, Lindley Murray. A fortnight before his death he wrote me a letter expressive of his unity with my Essays. How valuable that letter now!

CHAPTER IX.

PANIC IN THE MONETARY WORLD.—PROSPECT OF VISIT TO IRELAND.

1825—1826. ÆT. 37—38.

THE panic in the monetary and commercial world, and the sudden run upon the banks in London and the country, have rendered memorable the winter of 1825-26. As a banker, Joseph John Gurney did not escape his share of anxiety. A few months previously he had written in his Journal :—*

Business has been productive of trial to me, and has led me to reflect on the equity of God, who measures out his salutary chastisements, even in this world, to the rich as well as to the poor. I can certainly testify that some of the greatest pains and most burdensome cares which I have had to endure, have arisen out of being what is usually called a "monied man."

These cares now pressed upon him with unaccustomed force. It was a time that put men's characters and principles to the proof. Houses of old and established reputation were giving way ; the weaker ones had been already forced to yield. Credit seemed for a time annihilated. Men hardly knew whom to trust. Each post brought the news of fresh disasters, and none could tell whose turn might come next.

* Under date 7th mo. 10th, 1825.

Had Joseph John Gurney been the mere man of business, his constitutional timidity would have ill fitted him to meet such a crisis. But in his case, the man of business was also the servant of Christ. And they who witnessed the quiet courage with which he faced the storm, his wholemindedness to the occasion, the clear and sound judgment, and steady firmness with which he met each new emergency, and through all, the deep repose of his own spirit, could not but acknowledge the reality and excellence of the fruits arising out of such a combination of character; whilst all may be instructed in recollecting that had the Christian minister ceased to be the man of business, the opportunity for thus illustrating, by example, the practical results of the religion of Jesus would have been lost.

His Journal at this period strikingly illustrates these various points of his character.

11th mo. 23rd, 1825. Since I last wrote, I have had true cause, amidst much trial of faith, to set my seal to the declaration, that "the Lord is good, and that his righteousness endureth for ever." What a week it has been? The post of third day, the 15th, brought me an unexpected letter from my brother Samuel, which rendered it necessary for me to go the next day to London. There I passed fifth, sixth, and seventh days; an interesting but deeply trying time; the city in general being in a state of great distress for want of money, and affairs at their *acmé* of anxiety. However, I was favoured with much calmness, and even cheerfulness, feeling the Lord to be near to us; and was enabled, to a point which could scarcely have been looked for, to assist in arranging everything comfortably, and to quit London and my

dear brothers and sisters with an easy mind, by mail, on seventh day night. Seldom have I more signally experienced the special providence of our heavenly Father. I arrived in Norwich on first day morning, in time for meeting. It was well attended, and was a favoured occasion. I was engaged in thanksgiving and prayer, and in ministry on the declaration, "Happy is the man who hath the God of Jacob for his help, whose hope is in the Lord his God."

Second day. Norwich Anti-slavery Meeting. Driven up into a corner as I was, and absolutely deprived of the opportunity of previous study or much reflection, I found it necessary to wind myself up to a great effort. In this I was favoured to succeed; and the meeting passed off excellently.

12th mo. 5th. After our successful anti-slavery meeting on this day fortnight, I was variously and closely engaged for three or four days. On the sixth day morning I corrected the last sheet of my Essays on Christianity. That afternoon I went to Yarmouth, where I attended a large and hopeful Bible Society Meeting in the evening, and made a long speech, I trust with some effect. The next day in the evening, by the mail, fifty miles to Ipswich. The following first day there was one of close exercise. It was hard work to raise the living spring from the hidden well. The public meeting in the evening was very large and relieving. I was much engaged in prayer, and in preaching on the universality of the grace of God, and on the beauty of holiness. Elizabeth Dudley followed me in the same strain, and concluded the meeting with solemn supplication.

1st mo. 11th, 1826. The very day after I last wrote in this Journal, arrived a letter from Samuel, requiring my

immediate presence in London, on account of the gloomy state of money affairs. His letter coincided with my own plans; for I had previously taken my place for that day, in the Ipswich mail.

It was the day of our monthly meeting, at which Friends signed my certificate for my intended journey to the south and west. Large and solemn were the meetings both for worship and discipline, and eminently with us appeared to be that Lord of life and glory, who ever has been, and I doubt not, ever will be, "for a crown of glory, and for a diadem of beauty, to the residue of his people."

He thus continues his history in a letter,

TO JONATHAN HUTCHINSON.

Norwich, 1st mo. 21st, 1826.

. . . When I arrived in London the next morning by the mail, I found myself entirely arrested by the very painful and anxious state of the monied world. The path of duty was clear, viz., to continue in London for two or three weeks. An awful stormy time it was. I never saw the like before, and truly I can say that the only sure refuge was the "strong tower"—the name of the Lord. Many were deeply distressed, and I never witnessed anything so like the judgments of God on a people who had made for themselves idols of gold and idols of silver. It has occasioned me more than a little suffering, from the feeling of my own numerous and important ties to the earth; ties which it would be wholly out of my power to sever. However I endeavoured quietly to repose in that providence by which I seem to myself to have been brought into my present situation in life; and which will, I trust, open the way for my nevertheless performing my religious

duties. Ah! how closely do I feel, through all, bound in spirit to Zion—the city of the saints' solemnities. How do I delight in her privileges, in her quiet palaces, in her streams of living water! And how infinitely desirable does it appear to me, to be devoted in heart and soul to the very best, the very dearest of all masters!

When things had become a little quiet I ventured into the west for rather more than a week, and held meetings with Friends and others at Melksham, Bath, and Bristol. At the last place I spent a memorable Sabbath day, in which, I trust, the "truth as it is in Jesus" was in some degree exalted, and finally in dominion.

A few weeks later he writes in his Journal:

2nd mo. 20th. The week has in part been one of deep trial; almost overwhelming solicitude about business, &c., and the state of the country in general, alarming to every thoughtful mind. Memorable are the lessons which these events are calculated to impress on our own Society; and earnest are my desires that we may, in our various allotments, be favoured with ability to preserve clean hands, and to uphold with integrity the cause of our Redeemer. My soul is exercised that nothing may stand in the way between me and my Maker; and that I may be more entirely brought into the innocence of the Christian life, through the mighty power of that Saviour, in whom is my confidence, and whose blood cleanseth from all sin.

Another circumstance was at this time deeply interesting his feelings. It is thus adverted to in his Autobiography:—

When the commercial troubles had subsided, I went down into the West of England ; and whilst at Melksham, passed a few days at Elm Grove, a lovely place in the country, with Rachel Fowler, a cousin of my late wife's, and widow of Robert Fowler, whose grave and expressive speeches used to fall with so much weight on my ear and soul during my earlier attendances of the Yearly Meeting. She was left with three sons and two daughters. Mary, the youngest, immediately attracted my attention. She was fourteen years younger than myself, but appeared in every other respect precisely adapted to my taste and need ; and truly may it be said that wisdom was "grey hairs" to her, for never did I meet with, in any young person, so accurate a discernment, or so sound a judgment. I had previously paid the family a visit ; and, having now enjoyed a more complete opportunity of intercourse, my mind became quite clear, and I mentioned my views first to her mother, and afterwards, with her mother's full sanction, to herself. It was evident that there was a close correspondence between us in sentiment, taste, and feeling ; and, after a little time, her mind quietly settled in the affirmative of the question ; a decision for which she believed she had the sanction of that gracious Lord whom she desired to serve. But her health soon appeared more and more to fail, and although we were not greatly alarmed, continued to excite our anxiety and close watchfulness for nearly a year and a half. Thus was I introduced to a new description of trial, a new exercise of faith and patience ; but hope lived through all, and, whilst involved in inevitable suspense on a most interesting point, I endeavoured as steadily as I could to pursue the path of duty, and to do the day's work in the day.

To return to the Journal :—

First day night, 1st mo. 29th. I may record with thankfulness a peaceful Sabbath, after a more than usually busy and *careful* week. It is a great mercy that there is provided one day in the week, for the stopping of the big wheel which involves so many rapid interests.

Third day morning. The sweetness of the Sabbath has been mercifully prolonged, amidst much business and much infirmity. The Lord knows that, notwithstanding all my infirmities, *I love him and his cause, as with all my heart*, and graciously is he pleased to speak peace to my often wounded spirit.

After an absence from home of several months, during which he was principally occupied by religious labours in the West of England, he writes :—

Earlham, 6th mo. 19th. A strange and unusual break in my history ! Much, indeed, has passed since I last wrote. I left home on my mission on seventh day, 3rd mo. 11th, and passed the next day at Plaistow ; thence proceeded by mail to Bristol to their Quarterly Meeting. Most closely, and, I may add, arduously, was I engaged in visiting the three Quarterly Meetings of Bristol and Somerset, Devon, and Cornwall, and all the meetings within their compass, one very small one excepted ; holding public meetings in most places, and paying many family visits.

The eighth month of this year was devoted to various religious services in Worcestershire, Shropshire, and the Midland counties. Writing to his cousin Priscilla Hannah Gurney, whom he had lately visited, he thus briefly alludes to some of these engagements :—

Wellingboro', 8th mo. 29th, 1826.

MY BELOVED COUSIN,

I need scarcely tell thee that since we parted it has been my lot to pass through much and various exercise of mind. At Worcester I met a cordial reception from the Newman family, at their pleasant residence; and my visit to the meeting there was interesting and enlivening to myself. The time which I passed with the young people one morning before breakfast was peculiarly touching. I held a satisfactory meeting in the prison, besides a large public one; and then two with Friends, who form a body of tolerable size. Thomas and Lydia Newman accompanied me to Coalbrookdale, where I continued until the following seventh day. I held public meetings at the Dale, and at Madeley, in Mary Fletcher's Barn. The latter was a touching occasion, and I was much interested in afterwards visiting the house and the room where both the Fletchers paid the last debt of nature. . . . At Birmingham I held two public meetings, one with upwards of two thousand people in the Independent meeting-house. Through mercy it was much crowned with peace. We reached Northampton on seventh day night, where I found plenty of work. I am just returned from a very exercising meeting with Friends of this place and neighbourhood, and purpose a public meeting in the evening.

TO MARY FOWLER.

Brampton, 8th mo. 31st, 1826.

. . . We are now at Lady Olivia Sparrow's. The scene on our arrival last night was very striking. The approach to the hall is through a large conservatory, and as we entered the latter we saw the hall crowded

with people all kneeling, and Malan (from Geneva), a saint-like looking person, engaged in fervent prayer. We stood contemplating the scene for some time; it was something like enchantment from the mixture of splendour and apparently deep piety: not to mention the mingling in one common offering of earnest prayer, of many individuals of high rank with the servants, cottagers, etc., etc. We have been warmly received and most kindly treated. There are many religious persons of the party; Lord and Lady Mandeville, Lady William Bentinck, etc., etc.; and I have been much engaged in ministry among them this morning after the morning reading.

His visit to Cambridge is thus noticed in the Autobiography:—

It was the third time of my there convening a public meeting, and my dear friend Simeon being aware of my intention, a large number of the young gownsmen attended; but nothing could I preach on the occasion but those views of the spirituality of worship, ministry, &c., which distinguish our own Society. Power appeared to go forth with the word, and certainly it was clothed in love. Nevertheless my open avowal of these views gave considerable offence; and I have but little reputation to lose at Cambridge, as a preacher.

Whilst I heartily deprecate sectarianism, principle is principle, and truth is truth, and they cannot be concealed. To be misconstrued by the good, is a trial to which I am no stranger. Such things belong to the peculiar infirmity of our present condition; but they must be patiently borne. All will be set right in that better world, where error and prejudice will for ever give place to unmixed truth and absolute unanimity.

TO HIS UNCLE AND AUNT JOSEPH GURNEY.

Norwich, 9th mo. 16th, 1826.

. . . I am ready to marvel at now finding myself the only one of our family in Norfolk of my generation, who is maintaining the peculiar religious principles handed down to us by our forefathers. Such a state of things is, indeed, humbling, and has led me, as I doubt not it has you, to close searching of heart. The result, as far as I know it, is a degree of peaceful confidence that, notwithstanding all discouragements—and just now they appear to be more than a few—our little society is not, and will not be forsaken; and that a people will still be preserved who shall bear a consistent testimony to the truth as we view it; that is (as I still believe), to the truth in its unmixed simplicity and spirituality. Never did I more highly value our simple mode of worship. With respect to the outward ordinances, I apprehend, that in the entire disuse of them, we are bearing a noble testimony to the spirituality of the gospel dispensation. Oh! that our lives and conversation may, more and more, correspond with such a testimony!

I may just add, that I increasingly feel how much an abiding in the root of our own principles, is the means of enlarging the heart towards ALL who truly love the Lord Jesus Christ.

9th mo. 22nd. Quakerism is, I trust, nothing to me as a name. I abhor sectarianism. I crave to possess the impartiality and comprehensiveness of the wisdom and of the love of God, so far as they are bestowed upon man. All I desire is, that there may be preserved among the living members of the universal church, those who shall uphold a complete standard of spirituality in worship, and of true innocency in conduct, which have

long appeared to me genuine and most essential marks of real Christianity.

The prospect of a lengthened visit to Ireland, in company with his sister Elizabeth Fry, was now opening before him. In allusion to it he writes, under date—

First day evening, 11*mo.* 26*th.* The undertaking is, indeed, one that calls for close, unreserved dedication. The Lord alone is sufficient for these things. May He be my perpetual help and protector! How inexpressibly precious is his anointing. May I ever be preserved from crude attempts to exercise my ministry without it! Indeed, I never was more fully sensible of the necessity of being moved in all things appertaining to God's kingdom by the gentle impulses of divine wisdom and love, or otherwise of not being moved at all.

12*th mo.* 11*th.* My uncle was telling me the other day, on the authority of the late John Bateman, that our great grandfather, Joseph Gurney, a meek and humble man, scarcely ever failed to be engaged both in prayer and preaching at every meeting he attended; but always in the *life*. The frequent repetition of services of this description, to which I find myself called, often tries my faith, and brings me into close and deep exercise of soul: but I must follow my holy Leader. O that I may never be found presenting unsavoury offerings on the Lord's altar!

The week agreeably concluded by the arrival of my dear sister Fry. Our Irish prospect seems a good deal opening upon us; and it is a great satisfaction to me to find her views, as to the time of throwing it before Friends, correspond with my own. Indeed, it seems pretty clear now, that I must mention it at our next Monthly Meeting. May all be done to the glory of God!

FROM WILLIAM FORSTER.

Bradpole, 12th mo. 17th, 1826.

MY DEAREST JOSEPH,

Before I retire, I must, for my own satisfaction, try and write a line or two to thee, my beloved friend, which must (as I increasingly feel to be the case with all written communication) fall very far short of expressing what I feel towards thee, and for all who love our Lord Jesus Christ in sincerity.

I take comfort in thinking that perhaps thou art now permitted to rest for a little while upon thy oars, and art quietly yielding thyself to the current which is bearing thee onwards to a larger and more important field of gospel labour. I am very much of the opinion that the preparation for the work, as well as the actual accomplishment of every religious service, is of the Lord; and that of ourselves we cannot effect the one any more than the other.

It is sometimes hard for us to believe that the temptations, the conflicts, the discouragements, and perplexities we have to endure on account of others as well as of ourselves, can ever be so far sanctified as to be rendered instrumental to the good of those for whom, under the influence of the love of Christ, we may be the most deeply interested. Yet, I believe, the more we are plunged into these depths, the more fully we shall be prepared to speak of those deliverances, and of that redemption which constitutes the essence and is the very joy of the gospel of Christ. And thus, whatever may be given us to bring forth from the treasury, whether they be things new or old, if it be but in the authority of his power and love, all will bear the evidence of the workmanship of his hand, and tend to the exaltation of his ever glorious name.

It is under considerations such as these, that I entertain a strong and cheering confidence for thee, my dearest friend, that God will supply all thy need; that thy going forth will be in the fulness of the blessing of the gospel of Christ; and that, whatever may be the trials of the day, the Lord will be thy strength and thy shield. I have near sympathy and entire unity with thee in thy prospects towards Ireland; and I cannot but believe that the time, as well as the concern, will be found to be of the Lord's appointment.

CHAPTER X.

VISIT TO IRELAND.

1827. ÆT 39.

JOSEPH JOHN GURNEY left Earlham, on his way to Ireland, on the 2nd of the second mo. 1827. "We were in that island," he writes in his Autobiography, "for about three months, in all its counties except four, paying a general visit to Friends, holding many public meetings, inspecting prisons, communicating with persons in authority as occasion required, and mingling with members of various denominations, Roman Catholics, as well as Protestants.

His Journal of this visit is contained in a series of letters to his sisters Catherine and Rachel, from which the following extracts are taken.

Holyhead, 2nd mo. 9th, 1827.

We are just arrived at this place, in good health and spirits. Our journey of to-day has been delightful nothwithstanding the coldness of the weather. I have occupied the box much of the way, and we have all feasted on the delightful scenery. The vale of Llangollen was the first lovely object which greeted us. Afterwards we passed through some magnificent, wild, mountain districts; particularly by the lake Ogwen; and though we missed

the summer verdure and foliage, these were in some measure supplied by the full cataracts and large icicles. We dined at an inn, within a mile of Bangor; and after dinner, examined and passed over that wonderful work of human ingenuity, the Menai bridge.

We are favoured with a feeling of tranquillity and comfort, though sensible of the weight and importance of our undertaking. The sympathy and prayers of our friends have been truly welcome.

Dublin, 2nd mo. 15th, 1827.

On second day, we were much occupied in paying a variety of visits; first to the Deaf and Dumb Institution, distant about two miles, and to Joseph Humphreys and his wife—superior Friends, under whose superintendence it is placed. It was a pleasant sight to observe J. Humphreys' manner with the children, to whom he had managed to communicate much religious instruction. Some of them seemed under the power of religion. It is particularly comforting to find ourselves, both in public and in private, brought into such remarkable unity of mental exercise. Before dinner I called at the Secretary of State's office, to deliver a letter from Peel, and was very kindly received by the Under Secretary of State, William Gregory, who promises every assistance. We dined at Robert Fayle's. This was the family with whom dear Priscilla lodged. Her memory is precious among Friends in Ireland.

Third day was devoted to the Monthly Meeting, the largest and longest I have ever attended; for I think that even in the meetings for business there were not less than 400 Friends; and the men's meeting did not conclude (with an interval, of course, for dinner) until half-past nine at night. The weight and

variety of business excited my sympathy towards the bearers of the burden. It was a memorable day—the divine unction continuing to flow on, very remarkably, for many hours.

Yesterday, after making arrangements for the printing of my Scripture Instruction documents, in the form of a tract, we again set off on a series of visits. Seven or eight interesting private opportunities with Friends, individually, or in families, occupied the morning. We paid a visit to the Dublin "Retreat," where are about fifteen patients, managed on the improved system, under the care of judicious Friends. We afterwards dined with the Doyle family, and in the evening attended a youths' meeting, held at seven o'clock, by our appointment. It was a very solemn but exercising time; about 500 persons present. Some were there who had no connexion with the Society.

2nd mo. 19th, 1827.

We breakfasted on fifth day at Major Sirr's, at the Castle. The rest of the morning was passed in receiving and paying visits. Before dinner we went to the Secretary of State's office, and met a very cordial reception from William Gregory, the Under Secretary. We dined with an elderly and pious Friend, Sarah Phelps, and had to entertain and instruct a party of fifty in the evening. It passed off well, though I was poorly, the commencement of rather a trying attack of cold and fever. Notwithstanding my poorliness, we were under the necessity of attending a public meeting appointed for sixth day morning. This proved a memorable occasion and did me no harm. I was enabled to unfold the doctrines appertaining to the person and character of Christ with a good deal of clearness and power, being made strong out of much

bodily and mental weakness. On seventh day morning at eleven o'clock, we held a meeting with the heads of families, &c., among Friends. It was one of deep and close exercise of mind; numerously attended, and I hope for good. Various calls from gentlemen and ladies at our lodgings afterwards; amongst the rest the pious Lady L——and her daughter. At three o'clock we went by appointment to call on the Marquis Wellesley, the Lord Lieutenant, at the Vice-regal Lodge, Phœnix Park. The park is beautiful, about a mile from Dublin, with a noble view of the Wicklow mountains. The Viceroy is a clever, polite, sensible, elderly man; small and grey-headed. He entered fully into our views; promised us every assistance in his power; and agreed with our sentiments on capital punishment, prisons, &c.

Afterwards we made some calls on the afflicted; dined with the Bewley family, interesting and pious Friends. Drank tea at James Martin Pike's, one of the Dublin Philanthropists, a clever Friend, with a lovely family. Held a large public meeting at seven o'clock, in which the doctrines of the Atonement and of the Holy Spirit were largely set forth. It was a very solemn meeting.

At John White's, near Edenderry, King's County,
2nd mo. 25th, 1827.

On second day, after breakfasting at a Friend's house with a large party, we commenced our visits to the prisons, and examined four principal ones that morning. Two of them very bad, particularly the Dublin Newgate; an awful scene of multitudinous wickedness and misery! Vast crowds of criminals, without occupation, without instruction, without any provided clothing,

herded together in great dens; for such was the character of some of their day rooms. Thence to the City Marshalsea prison, for small debtors, which was, if possible, still worse. Then another large debtors' prison, very bad also; and lastly the Smithfield Penitentiary, where there are a great many women and boys, in pretty good order. We dined that evening at the Secretary Gregory's, in the Phœnix Park. He is one of our kind Friends. We met a select and interesting party; amongst others, two ladies of rank of the Clancarty family, of which Lady Ann Gregory, the Secretary's wife, is a member, and their brother the Archbishop of Tuam; a person full of kindness, intelligence, and piety. The great subject of conversation at these Dublin parties now seems to be the religious stir among the Roman Catholics, which is already technically called the "Reformation." There is prevalent in Dublin great zeal, and great love for the truth; but there is wanted more of the garment of universal charity, and more of the ornament of a meek and quiet spirit. Yet there is a blessed work going on, which is far more conspicuous in the upper classes of society there, than in any part of England with which I am acquainted.

I forgot to tell you, that while we were visiting one of the prisons, the judges, then on the bench of a neighbouring Court, heard of us, and sent a message to invite us into their presence. We thought it right to go, and were ushered through a little door, on to the Judge's bench, in the front of a crowded and inquisitive assembly. We conversed some time with Judges Johnstone and Jebb, both eminent men, and found them true men on the subject of Capital Punishment. On third day we attended meeting (they hold two week day meetings in Dublin, on third and sixth days): it

Thy very affectionate friend
Eliza Gray

flocked to by many not Friends, and a very [illegible] hope profitable, occasion. Our dear sister's [illegible] as usual, very touching. I think it has [illegible] a very considerable impression, her way [illegible] remarkably made to the hearts of the [illegible]. After meeting we resumed our course of [illegible], and that morning inspected two more [illegible] prisons; and Kilmainham, the county jail. [illegible] well conducted and superintended, and [illegible] contrast to the Dublin Newgate. We [illegible] gentlemen of importance there, among [illegible] the Sheriff of the County, Thomas R. [illegible], and John David Latouche, the banker, a man [illegible] wealth and respectability. E—— and [illegible] o'clock to dine at Baron Pennefather's, [illegible] judges, where we were handsomely enter- [illegible]. The Baron is a highly cultivated, enlightened [illegible] and his wife a solid Christian character. We [illegible] two interesting clergymen—Chenevix, the [illegible] late Archbishop of Dublin; and Lewis [illegible], a person of high reputation, who resigned [illegible] church in the Church of England, but from motives [illegible] conscience, has given up two valuable livings. [illegible] were very tired, and dear E—— was [illegible] for the next day or two, but nursing [illegible] fit of weakness we were made strong [illegible] cordials and sedatives.

[illegible] day to breakfast at a lady's named Hoare, [illegible] about forty serious persons were assembled to [illegible] us. It was a good time, I hope. Thence to the [illegible] and Bridewell, a great prison, where we were [illegible] several gentlemen, including the Inspector [illegible] of the prisons of Ireland, and, I suppose, [illegible] and ladies, many of them of consideration. [illegible] object of the meeting was [illegible]

Very truly yours
Glen Bell

was large, flocked to by many not Friends, and a very solemn, I hope profitable, occasion. Our dear sister's ministry was, as usual, very touching. I think it has produced a very considerable impression, her way having been remarkably made to the hearts of the people. After meeting we resumed our course of prison visiting, and that morning inspected two more debtor's prisons; and Kilmainham, the county jail. This jail is well conducted and superintended, and forms a striking contrast to the Dublin Newgate. We met several gentlemen of importance there, among whom were the Sheriff of the County, Thomas R. Needham, and John David Latouche, the banker, a man of eminent liberality and respectability. E—— and I went at six o'clock to dine at Baron Pennefather's, one of the judges, where we were handsomely entertained. The Baron is a highly cultivated, enlightened man, and his wife a solid Christian character. We met there two interesting clergymen: Cleaver, the son of the late Archbishop of Dublin; and James Dunn, a person of high reputation, who continues to preach in the Church of England, but from motives of conscience, has given up two valuable livings. We returned home very tired, and dear E—— was quite poorly for the next day or two, but nursing was impossible. Out of weakness we were made strong for services various and arduous.

On fourth day to breakfast at a lady's named Hoare, where about forty serious persons were assembled to meet us. It was a good time, I hope. Thence to the Richmond Bridewell, a great prison, where we were met by several gentlemen, including the Inspectors General of the prisons of Ireland, and, I suppose, nearly one hundred ladies, many of them of consideration and station. The object of the meeting was to organize a

Ladies' Association for visiting prisons. On our way back we spent a short but very interesting time with Dr. Murray, the Roman Catholic Archbishop of Dublin. He is a pleasing man, of humble and Christian deportment, and did not appear to object to any of our views. There was something very sweet in the manners, and apparently in the mind of this Archbishop; but with it, we apprehend, a strong and determined attachment to his own church. In point of simplicity of life and appearance, he is an example for Christian prelates. We dined that evening at the house of John Henry North, a person of evident genius, and of great urbanity and elegance. Dr. Singer, of the College, a learned man, was there, and a pious clergyman in great repute, of the name of Magee. After dinner, many religious persons flocked into the room. Immediately after tea, —— stood up, holding a little Bible in his hand, and began to read, then to preach, and then without a moment's pause, called on "our dear friend and sister" to pray. Forthwith the company dropped on their knees. I was obliged to ask them to sit down in silence, and after a time dear E—— prayed very sweetly. I had also to address them. This description will give you some idea of the state of society in Dublin. I should imagine that these Bible readings are extensively supplanting cards and other such amusements.

Fifth day was equally remarkable. We received an interesting visit from the famous Magee, Archbishop of Dublin. We conversed together nearly an hour, particularly respecting his book on the Atonement, Friends' Principles, &c. He appeared to be high church in his views, an acute and very clever man. He promised to read my Essays, as did Dr. Murray. Lord Wellesley also intends reading them.

When the Archbishop had left us, we went to the House of Industry ; a vast receptacle of aged, infirm, lunatic, and idiot paupers under the government of Colonel Morris, who gave us a most cordial reception. It is a wonderful institution, supported by Government, and finely managed. The same may be said of the Richmond Lunatic Asylum, which we next visited, with Dr. Jackson, the physician. In both these institutions the patients are kindly treated, and to a great extent employed and instructed. Then to the Richmond General Penitentiary, a sort of home Botany Bay. Here, however, the Governor, who considers himself amenable only to the Lord Lieutenant, refused to allow us to speak to the prisoners, or to see those who were in solitary confinement and under punishment. On our return to our lodgings, we found our kind friend the Archbishop of Tuam ; and he and I went to the Secretary's office, where I was furnished with the Lord Lieutenant's commands to the Governor, to show us everything we wished. I much enjoyed my walk with the Archbishop. There is something very noble and pleasing about him. His Christian course is a decided one.

On sixth day we rose with an almost overwhelming prospect of service : the morning meeting with Friends ; the difficult task of re-examining the penitentiary ; a report to make of the result to Government ; and then a journey of nearly forty miles to be accomplished. However, way opened for the whole, and very satisfactorily. When we reached the meeting-house, we found it thronged to excess, and had considerable difficulty in reaching the gallery. Hundreds went away disappointed of a place. About 1500 were supposed to be present.

There was, I think, a true effusion of the Spirit on the occasion; and our dear sister was wonderfully enabled to surmount her bodily weakness and mental fears. I hardly ever heard such preaching as hers was that day; and the whole was concluded by the hearty ascription of all glory where alone it is due. Her text was, "Holiness becometh thine house, O Lord, for ever."

Soon after meeting, I had a happy *rencontre* with the Governor of the Penitentiary in the street. We took him to the prison in our carriage, delivered the Government order, and made a thorough visitation of the institution. Happily, there was no great evil lurking, and we parted with our defeated friend in harmony; and I had real pleasure in going to Secretary Gregory, and making a favourable report.

Lisburn, 3rd mo. 4th, 1827.

There are only a few scattered families of Friends in this place, (Lisburn,) which is one of some importance, being a principal linen mart for the north of Ireland. The domestic manufacture of linen is the staple of this part of the country, and every poor man is his own flax grower, weaver, and merchant. As we advance towards the north, the peasantry assume a more respectable appearance. We held a meeting at Cootehill on fourth day morning. It was largely attended by a mixed company of Friends, Protestant churchpeople, and Roman Catholics. It was a time in which the truth was, I trust, exalted; and many, especially of the Roman Catholics, have since been applying to our host for tracts. He tells me his whole stock has been exhausted by the sudden demand our meeting occasioned. The inquisitive state of the public mind, where education has at all prevailed, is deeply interesting. At Monaghan we spent an hour in visiting a new and very tolerable

county jail, full of prisoners; and in sowing the seeds of a ladies' committee. We dined at the inn, and reached the hotel at Armagh in the evening. The travelling in these parts is uncommonly tedious, the Irish stages swelling to an unreasonable length; and no mile stones. It is difficult to get on without four horses. Fifth day morning at Armagh was highly interesting. It is a fine inland town. We first visited the county jail, and found a peculiarly open door for intercourse with the prisoners; the first time this has happened to us in Ireland. Popery has, in general, appeared to block up the way in the minds of the prisoners. From the prison we proceeded to the lunatic asylum for five counties; admirably managed, none under restraint, and a considerable number of both men and women employed. We then went to Lady Lifford's at the deanery. She knew dear Priscilla, and is a close ally of Lady Gosford's. Here we met several ladies, and laid the foundation of a visiting association. Lady Lifford is a charming, elderly lady: a humble, solid, practical Christian, abounding in good works. On separating one from another we were favoured with a true solemnity. Thence to Richhill, where a large meeting of Friends and others were assembled at two o'clock; I believe to a good purpose, as the gospel was fully preached and gladly received. That night we reached Rhoane Hill, near Grange, where we were kindly entertained, and on sixth day morning we held a large meeting at Grange. It was to me a time of deep exercise of mind. These were the parts in which Friends were once so led away by infidelity, and their present state reminded me of the condition of the Jews after they came from Babylon; returned indeed from captivity, but yet without the Urim and Thummin, and after a time without prophets.

Through all, there seemed a strong hope of revival, and two young people have lately begun to minister there. After a tedious journey, we reached this place (Lisburn) on sixth day evening, and find ourselves quite at home under the care of our young friend, Jonathan Richardson, in his father's comfortable house; the parents in England. There is an excellent Friends' school here, the Hibernian Ackworth, and most of yesterday was employed in the examination of the children, and in setting on foot the Ackworth plans of scriptural instruction. I am sitting up now to finish this letter after a laborious day. A large meeting with Friends this morning, and with the public this evening, besides a continued stream of family engagements. One of our companions in the work has been John Conran, a veteran preacher of eighty-eight years, who stood his ground valiantly in the time of the secession, and was for some years afterward the only minister, or elder, in the north of Ireland. He has already been joined by six more, and many others seem likely to follow in their train. Nothing can well exceed the loveliness of this dear old man's spirit. His preaching highly animating, his fine white locks flowing over his shoulders. Our meetings have been much favoured to-day, and I think we all retire to rest with feelings of thankfulness and peace.

Grace Hill, County Antrim, 3rd mo. 14th, 1827.

The public meeting at Lisburn was remarkably interesting; many Roman Catholics there; and my doctrine, as I supposed, very anti-papistical; but the report made by one of their community was, that I preached the same things as their own priest!

The following day was devoted to the business of the Quarterly Meeting, which was large; twice the size of

ours. It was a day of unction. Our dear sister E. Fry visited the men's meeting ; and John Conran, that veteran warrior in the army of the Lamb, preached in the course of the morning one of the best sermons I ever heard, on the Sonship and Divinity of our Saviour. A young man knelt down and supplicated very powerfully. There is a remarkable breaking forth of the ministry in these parts, chiefly in the poorer class of the society.

On fourth day we left Lisburn on our way to several country meetings. After attending a large meeting at Ballinderry, we went through a driving snow to Lurgan, county of Down, the original settlement of Friends in this land. A large old meeting house, and a small scattered flock. There was no invitation, and the weather was very severe, yet the inhabitants of the place flocked to meeting, evidently athirst, in no common degree, after living waters ; and a very solemn assembly we had. A long drive through wind and snow, brought us late at night to the hospitable mansion of Thomas Christy Wakefield, of Moyallon. This was once a flourishing colony of Friends in a beautiful country ; a village of pretty villas ; but, alas ! the bright scene has vanished under the deadly touch of infidelity. Many of the principal Friends seceded many years ago, and have remarkably come to nothing. There is a little faithful band preserved from the wreck, some of whom are particularly pleasing. Notwithstanding the snow, we had a meeting with Friends in the morning, and with the public in the evening. The next day, more snow having fallen, we could not proceed on our journey, the roads being impassable. I called on the Friends, and in the afternoon and evening we were met by a large party of young people. We proceeded on first day morning to meeting at

Belfast ; a beautiful drive of seven miles, through a fruitful valley, under fine mountains. Belfast is the Liverpool of Ireland. A few years ago there were only two or three Friends ; now there are thirty families. A remarkable seriousness seemed to prevail among the young people, and here we heard another young man minister very acceptably. Our public meeting that evening was held in a large school room, on an upper floor. There was an almost frightful *effusio populi*. When we arrived, punctually at the time appointed, we found the people going away by hundreds, disappointed for want of room. We were put to difficulty to get into the room. The crowd was very overpowering to our dear sister, and I was afraid she would have fainted. I was enabled to declare the gospel with rather unusual power, and all was soon profoundly quiet ; and the vast assembly dispersed in quietness and safety.

By dear E——'s desire another public meeting was appointed for yesterday morning, at eleven, to which the upper classes were principally invited. It was a beautiful congregation of upwards of 1000 orderly, attentive, well-dressed people ; and a highly favoured occasion. The place which our dear sister has among them all, is truly remarkable ; amongst other effects, it seems in a singular degree to stop the objections entertained to women's preaching. A clergyman who had expressed these objections before the meeting, said after it, " No one who loves the truth would dare to prevent them." A variety of public institutions were next to be visited. E——went to the Penitentiary, and I to the Schools ; both of us to the Poor-house, a place of refuge for the aged and infirm, and for orphan children ; very well managed.

Omagh, County Tyrone, 3rd mo. 19th, 1827.

MY DEAREST SISTERS,

On seventh day we proceeded, chiefly by the sea coast and the banks of Lough Foyle, to Londonderry ; where we arrived early in the afternoon, having appointed a rendezvous at the jail at three o'clock.

The situation of this little city is highly beautiful, on the banks of the river Foyle, and with a good harbour ; the town is encircled with a wall, on the top of which is a fine walk ; and the cathedral, finer than Irish cathedrals in general, towers over the whole scene.

On our arrival at the jail, we found our letters had not reached their destination, so that no one was there to meet us. But it was curious to observe how soon the scene was changed. Forth came, on the notice of the moment, the mayor, the government inspector, the clergy, (Presbyterian and Church of England,) the bishop and his lady, and many others. The openness of everybody towards us was interesting. After our business had been effected, we three dined at the bishop's, at half-past six, and met rather a grand party ; chiefly of the Northland (or Knox) family, of which he is one. He is a generous, and liberal-minded man ; freely spending the large income which his see produces. He is the head and supporter of all the charitable institutions. It was amusing to see him and his lady, with other authorities, arranging the seats of the great court-house, for our meeting in the morning. We may truly say that times are changed. How different from the persecutions Friends once endured !

Yesterday was one of deep and varied exercise of mind. We felt it very much in prospect. At half-past ten, the hour appointed, the court-house was rapidly filled with the gentry of the town and neighbourhood.

It was a solemn and satisfactory meeting ; many seemed deeply impressed, particularly a lady of rank, who was completely broken down. She said, after our afternoon meeting, that she must have come to it, had it even cost her her life. The afternoon meeting was held at the Presbyterian meeting-house at half-past three. About 2,000 persons there ; the bishop himself and his family sitting immediately in front of us. It was no light occasion. I never found one more arduous. But all ended well, though through deep humiliation. After it was over dear E—— met the ladies, and completely succeeded in forming her committee. The bishop took me in his car to see the Infirmary and other institutions. Here at Omagh, the county town of Tyrone, there are 104 prisoners for trial ; ten for murder ! They are cases of violent political feeling and revenge. The assizes begin to-morrow, and we are stopped for want of horses. It was entertaining to see the members of the bar, in numbers, running down the street, on our arrival being known, to meet us at the prison. We have formed our committee, and our dear sister has been with the judges, who happily agree with us on the subject of Capital Punishment. We mean, if possible, to reach Sligo to-morrow.

Mountmellick, Queen's County,

3rd mo. 25th, 1827.

I wrote last from Omagh, in Tyrone. This was last second day. I went to bed very tired, and rose at half-past four in the morning, not greatly refreshed by the damp little bed which had fallen to my lot. A very difficult stage of about twenty English miles, over a road dangerous for night travelling, brought us to Tempo, a little village, where we obtained some break-

fast in the mud-floored room of a public-house. The Roman Catholic population of the place were very eager for our tracts, of which we distributed many. Indeed, I may say that the dissemination of them, and particularly of the Letter on Christianity, has been one of our very interesting objects during the past week.

Our efforts to reach Sligo proved fruitless. We were benighted just as we arrived at an inn, called the Red Lion, which the persons we met on the road described as a "very grand" place; but it proved so wretched that we determined to push forward to Manor Hamilton, ten miles farther, notwithstanding the risk which attends travelling by night on these roads; both from the deep ditches on each side, and from the prevalence of violent robbery. We found it difficult to get along, and when at last we reached the town, O the extreme filth and poverty of the accommodation which awaited us! I never before lodged in so sad a place; and felt really anxious for dear E———, and her sister, who had risen at four in the morning. But we ought to be more than content to suffer a little—and it is but a little—for the sake of a good cause.

I set off, with two of the guides, early for Sligo, on fourth day morning, to prepare the way. Our visit there was uncommonly interesting. We came total strangers to the place, but all sorts of people had open arms to receive us. I soon found a few pious persons, they called on others, and early in the afternoon we visited the prison, in company with a crowd of ladies and gentlemen, including the High Sheriff. The assizes were going on in the town, and not a bed, room, or hovel, was to be had at any inn. We took private lodgings, but this was unnecessary, so many were desirous of making us their guests. In the evening

we went to the rector's, where we were met by a large inquisitive party.

The next morning we breakfasted at the house of some pious people named Whittaker, who had provided me with a lodging. After breakfast, several of the late converts from Popery came to see us. Sligo has already added forty-two names to the "Reformation," and fourteen more were to come forward to-day as recanters of error. The people who met us that morning excited our sincere regard and interest. They were intelligent men of the lower middle class, and had been all brought to a knowledge of the truth, chiefly through the reading of the Scriptures. Their account of the faith that was in them, and of their scriptural reasons for renouncing Popery, was wonderfully clear. They were evidently enlightened by a power more than human, and appeared spiritually minded, hungering and thirsting after righteousness. There was an obvious approach in some of their minds, towards the principles of Friends. It is, indeed, a wonderful work, which now appears to be rapidly going forward in the minds of this afflicted but interesting people.

As the morning advanced, we held, in the Linen Hall, a large public meeting; which we understood to have been the only one that had been held there for thirty years and upwards. It was a time of remarkable openness, the word appearing "to run" and find entrance. It was difficult to make our escape from Sligo, the people were all so loving. We arrived in the evening at the pretty town of Boyle, county of Roscommon, (still in Connaught,) where we found a comfortable inn. On sixth day we travelled through much of that desolate looking county, and reached Roscommon to dinner. There we visited the

Infirmary, Jail, and Lunatic Asylum; the last a horrid place indeed, which we have represented to Lord and Lady Lorton, the most influential people in the county, the latter of whom was repeatedly with us in Dublin. Some of the scenes we have of late witnessed in the public institutions have been most distressing; vice and misery in abundance. Nobody can tell what this country is, without visiting it; but long must be our visit, were it required of us to obtain a full knowledge of the Irish character. We held our evening meeting at a little village called Ballymurry, where there are a few Friends; and lodged at the clean comfortable house of a widow, Margaret Robinson, with an interesting family of young people. Yesterday morning we went more than twenty miles, to a ten o'clock meeting at Moate, in Westmeath, from which place we came hither last evening. Westmeath is one of the most disturbed of the counties; murders very frequent. Fifteen poor men are expected to be executed at the jail at Mullingar!

We find a large Quarterly Meeting assembled here at Mountmellick, about four hundred Friends, and the day has, I hope, been a good one. Dearest Priscilla is remembered with peculiar love and delight. We have been spending the evening at the house of her intimate friend, Ann Shannon, where we have seen a party of one hundred, chiefly young people. I hope they were ministered to with some effect.

Galway, 4th mo. 1st, 1827.

After a deeply exercising, and, in various respects, serious day, I sit down to continue my journal; though I despair of giving to any persons, who do not see Ireland for themselves, a full notion of what it is, and what the people are.

Last third day morning the large Quarterly Meeting at Mountmellick, for the province of Leinster, concluded with a meeting for worship; in which there was an uncommon out-pouring of that influence which prepares both for the utterance and the reception of the Gospel. Friends parted from us in much love. Afterwards I had three considerable schools to visit, in all of which I succeeded in establishing my system of scriptural instruction. The Friends' Provincial School at Mountmellick has been reduced to a very low ebb; and, I rather hope, our visit to it will have a considerable effect in its revival. In the evening we held a public meeting, which was largely attended.

On fourth day morning, a day of continued and impetuous rain, we went to breakfast at the country seat of James Pim, of Knightstown, the brother of our host at Dublin; where we met about twenty-four of that family. We passed an interesting hour with them. Then to the county jail for Queen's County, at Maryboro'; carefully superintended by a pious clergyman named Harper; for all the jails in Ireland are under the care of local inspectors: a very good arrangement. The state of immorality in these parts is tremendous. There were eleven cases of murder for trial at the assizes, which were then about to commence.

It is a sad circumstance, that the priesthood are now entirely set against the schools for "all," especially in the diocese of the famous Dr. Doyle, where we find all the children of the Roman Catholics removed, and many a noble Institution miserably ruined in consequence. It may truly be said that the blind teachers of this blind people prefer darkness to light. The effect produced by the reading of Scripture has alarmed them thoroughly, and the consequence is at present

very lamentable; but there are cheering symptoms of the gradual breaking of this truly iron yoke.

We held good meetings at Mountrath and Abbeyleix, in Queen's County, and took up our quarters for the night at Viscount de Vesci's. We had been led to understand that we were warmly invited, whereas nothing of the kind had taken place; and this was not intentional deception, but only that total want of exact representation of the truth, to which the traveller in Ireland is frequently exposed. The result in the present instance was curious; a party of seven Friends drove up to a nobleman's house on a dark night, knocked at his door, and quietly informed him that they were come to lodge.

Lord and Lady de Vesci are truly kind, hospitable people, resident on their own beautiful estate, and the benefactors of the population around them. They received us kindly, and took five of us in. The next morning we held a public meeting, which passed off well, and proceeded onwards to Knock, to attend a little country meeting.

On seventh day we travelled seventy English miles, through the county of Galway, to this truly foreign place; and in the course of this long day's journey, held a good public meeting at Ballinasloe, a large town. There are several serious clergymen in that part of the county, who gave us a warm reception; amongst the rest Archdeacon Trench, one of the Archbishop of Tuam's brothers, who was lately in danger of his life at one of the discussion meetings. The "Reformation" is going on at Ballinasloe. The Roman Catholics flocked to our meeting, which was an open and favoured opportunity. We could not but believe that a work of true religion is going on. On visiting one of the

hovels we found a poor Roman Catholic widow, a true Christian, living upon almost nothing, and full of a peaceful, thankful spirit. She had contrived to impart an uncommon degree of neatness and cleanliness to her miserable hut, though her pig has free egress and ingress. We arrived here late last night. Galway is an old Spanish town, containing 40,000 inhabitants in the depths of popery, 150 priests, three nunneries: filth and ignorance abounding, notwithstanding a fine harbour and considerable trade. We have passed a truly strange day. Early in the morning the mayor came to us, to say that if we chose to hold our meetings here, he should feel it his duty to mount a guard of soldiers over our congregation; at the same time, professing a readiness to assist us. He seemed completely alarmed at the prospect, and it required a little steadiness and faith to go forward in the path of duty. We, of course, declined a guard, and endeavoured to quiet his fears. We have since held our meetings: the first at eleven o'clock in a large room at the inn; about 200 people with us. The power of truth was remarkably to be felt; and we found ourselves enabled to preach the fundamental doctrines of Christianity, and the peaceableness of true religion. They were chiefly Roman Catholics. Another meeting was appointed for four o'clock in the Corn Exchange, a large room. This was to us all an inexpressibly exercising meeting; a time of real conflict of mind. There was a vast crowd chiefly of Roman Catholics, in spite of their bishop, and some tumult on the stairs and at the doors: the congregation itself of the more respectable order. In the present irritable and touchy state of public feeling, with the poor frightened mayor in the room, we had, indeed, need of the "mind of Christ." We were marvellously helped through. I preached on faith in the Father, in the Son, and in

the Holy Ghost. Dear Elizabeth unfolded the practical part with admirable force and clearness, and E. Fry concluded with prayer. At the close of the meeting the poor Irish *stamped* approbation. We were greatly relieved, and the Roman Catholics of the upper class appeared fully satisfied, as well as the Protestants ; who are here a small minority, about one-fortieth part of the population. The Roman Catholics were heard to say, that if we had meetings every night, they would be sure to come, and that all the priests in the kingdom should not prevent them. I have since been walking by the harbour, and through the crowded streets. It is like one of the populous towns of France, quite foreign in its appearance.

TO MARY FOWLER.

Cork, 4th mo. 8th, 1827.

· · · On third day we proceeded to Ennis, in the county of Clare, where we were met by a crowd of ladies and gentlemen ; inspected the county prison, poor house, and infirmary. We dined and slept at Drumoland, the seat of Sir E. O'Brien. The openings for religious service amongst them and their friends were numerous ; especially in a little town called Newmarket, where Lady O'Brien employs a great number of the poor in fine needlework, which sells well in London. Our visit being noised abroad, we had a flock to meet us there, and, amongst the rest, the Roman Catholic Dean was quite caught in the net. I read the Scriptures to the assembled crowd, and we had I trust, a very precious and solemn meeting. We went thence to Limerick, where we were most kindly entertained by our dear friends Joseph Massey Harvey and his wife. We passed three nights under their roof.

Whilst in that city we could a little understand what the apostle Paul meant by "being pressed out of measure," for the multitudes that came after my dear sister put us to some inconvenience at the prisons; and the meeting-house was so completely filled that on one occasion it was said 500 went away. However, I trust and believe, the Master was with us: the hearts of the people seemed wonderfully opened towards us.

At this period of their journey the health of Elizabeth Fry began to give way under the effects of over-exertion and fatigue, and they were glad to avail themselves of the repose and unremitting attentions afforded them under the hospitable roof of John Strangman, of Waterford.

Joseph John Gurney subsequently writes to his sisters:—

Carlow, 4th mo. 26th, 1827.

We passed a very anxious week at Waterford, our invalid requiring the closest watching and attention. The attacks of fever were certainly violent, and we could not tell what might come of it, as a dangerous fever was very prevalent in the place. It was some trial of faith and patience to be detained day after day; but I endeavoured to make some use of spare moments, in calling upon Friends, &c. Last fifth day after meeting I went to examine the Mendicity Institution. There is one of these in most of the principal towns—a receptacle where the extremely indigent, who would otherwise have no resource but begging, are fed and employed, and their children instructed; very useful institutions, but not now adequate to meet the wants of a half-starved population. It is affecting to think of the sufferings of the poor, in the towns particularly.

The landed proprietors have driven them off their estates, in large numbers, taking advantage of the expiration of the leases on which they once held their miserable huts; and they have no refuge but in the towns, where many of them are reduced to an extremity of want. They meet their afflictions with a very strong principle of resignation. It is one of the effects of the Roman Catholic religion here, which above everything else preaches "submission."

On sixth day morning last though dear Elizabeth was very weak, we all felt it right to move for Clonmel, where the Quarterly Meeting was to commence on the following day. The drive of about thirty English miles, lies through the "golden valley," a rich and beautiful district, watered by the Suir. The contrast between the extreme fertility of the land, and the wretchedness of the inhabitants, is melancholy and almost unaccountable; partly to be attributed to the whiskey shops, which abound on every side. Alas! what a work the prince of darkness has wrought in this land! In the evening we arrived at Melbrook, the picturesque residence of the widow Mary Strangman, and her agreeable daughters. Our dear sister bore the journey very tolerably, and slept fairly.

The county of Tipperary has been in a very disturbed state, and the outrages committed, almost nightly, have been of a horrid character, not much connected with political causes. They are rather, I fear, symptoms of a deep moral degeneracy. In illustration of this, I may mention that about 150 ruffians were discharged by proclamation, at the late assizes at Clonmel, because the prosecutors were prevented by the law of terror from coming forward against them. These prosecutors are liable to a fine in consequence, which is paid by the offending parties, and so the

matter is, in many cases, compromised. But this state of things is only in two or three of the counties. Dearest E—— was able to attend the morning meeting on first day, (the Quarterly Meeting,) and was wonderfully helped to minister. It was a time of close and rather painful exercise of mind. In the evening she went down to Anner Mills, where we took up our abode for two days; a delightful place, inhabited by a veteran in the good cause, Sarah Grubb, a widow upwards of eighty, and strong in her intellectual, as well as lively in her spiritual faculties. She lives with her daughter, Elizabeth Clibborn, who has twelve fine children. It is truly an abode of peace, a Christian family.

On third day, the concluding meeting for worship was held, a very large one, and I have not often sat in a meeting in which there was a more evident effusion of the Spirit of the Great Baptizer. It was a great comfort thus to end well at Clonmel, and to leave the place with minds so much relieved.

Dublin, 5th mo. 2nd, 1827.

Whilst dear E—— and her sister visited some of the Friends, I undertook the more laborious task of inspecting the jail. Numbers of the gentry of the county met me. In the course of our round the Roman Catholic priest made his appearance, and began to lodge his complaints with me (as if I was umpire) against the crowd of Protestants present, and chiefly the Protestant clergy, for interfering with his spiritual cure in the jail. The two parties have been a good deal aggravated against each other in these parts, and it seemed peculiarly important that we should pacify and reconcile, if possible. I therefore begged the priest and the Protestant clergy to come to our lodgings to discuss their knotty questions, (chiefly relating to the use of the Scriptures

in jail,) with my sister and myself quietly. We happily brought them to terms, and I went afterwards to the Roman Catholic Bishop Doyle to get the arrangement confirmed. He is considered by far the most able and powerful supporter of the Popish system in this land, and is painted very black by the Protestants, very undeservedly so, I believe. He gave me a polite reception, and is not more acute than gentlemanlike and pleasing. He gave his full sanction to the arrangement; but you will a little judge of the state of things here, when you are told that the only terms on which we could get the Scriptures read to these miserable criminals were, that only the Douay version should be used, that the priest should select the chapters, and that either he or some Roman Catholic prisoner should be the reader. It is unquestionable that Popery presents an effective bar to free and fair religious instruction. There is a perpetual fight going on between the tyranny of their system and the desire for knowledge which is everywhere arising. I was glad to add Dr. Doyle to the number of extraordinary men seen and known by us in Ireland. We proceeded in the afternoon a long stage to Ballitore, not expecting a meeting there till the next morning; but on our arrival, we found both Friends and other people assembling to meet us, and many already seated in the meeting-house. I was frightened for our weary invalid; but there was no alternative, and she was wonderfully carried over the difficulty, being enabled to minister to what we afterwards found to be the state of those present, with much effect. The minister of the parish was there, as is the case in most of our meetings. He seemed a serious character, and expressed much satisfaction.

Ballitore is classic ground among Friends in Ireland, having been from generation to generation the resi-

dence of the Shackletons, by one of whom Edmund Burke was educated. Burke's schoolfellow and intimate friend, Richard Shackleton, a venerable elder, is still remembered in Ireland with reverence and affection. Infidelity made sad ravages in this little meeting at the time of the secession. The school is still maintained by a learned Friend, named James White. I had an opportunity of establishing my plan of scriptural instruction, and have been truly glad to find so general a willingness on the part of Friends to co-operate in the prosecution of this object.

On our way from Ballitore to Dublin, on sixth day, we visited the jail at Naas, the county town of Kildare, reaching the house of our hospitable friend Jonathan Pim, in the evening.

I hardly know how to enter on the particulars of our Yearly Meeting. It has been so far a remarkable occasion; much life and solemnity in most of the sittings; and the meetings for worship highly favoured by the presence of him who can alone teach his disciples how to worship aright. The Friends are collected in great numbers, and we have the company of many from England. The labour is considerable, many pressing after us, and a variety of visits to the houses of Friends filling up all the intervals between the meetings. Yesterday we had a very agreeable interview at the Castle, with the Lord Chief Justice Bushe, a very superior man, who enters warmly into our views, and promises all the aid he can give, both now and in future. We have been certainly much gratified with the acquaintance we have formed with the Irish judges, many of whom are very useful characters.

To-day we again paid a visit to Lord Wellesley, at the Vice-regal Lodge. He is particularly intelligent, and evidently very desirous to promote the good of the

country. Like the king in England, he has the power of life and death, and his hatred of capital punishment made it easy for us to intercede for one poor man, whom we are anxious to save from the gallows. Ever since our dear sister spoke to this poor creature (at Ennis, in the county of Clare), he has shown marked evidence of contrition and reformation. I have no doubt that the man's life will be saved. The Lord Lieutenant listened with the greatest attention to our suggestions on various points, and it is agreed between us that we are to provide him with a written report, addressed to himself, on every subject which we may deem worthy of notice in connection with the state of Ireland. This he intends communicating to the government at home. We feel the responsibility much, and I heartily wish I may be enabled to draw up such a report as will be useful to this afflicted people.

Milford Haven, 5th mo. 11th, 1827.

We arrived safely at our desired haven after a good voyage of ten hours.

The Yearly Meeting in Dublin concluded in great solemnity on sixth day evening, and we afterwards met a very large Irish party at our lodgings. There was a remarkable influence over us of divine love, and this was eminently the case the next morning when we parted from our kind friends at William Street, as well as in the concluding meeting for ministers and elders.

We got clear of the great city, after a final call at the Secretary of State's office that afternoon ; and a drive of thirty English miles, through a very pleasant, rich, and fertile country, brought us at night to Joseph Pim's, at Wicklow. There we passed a very interesting "Sabbath" ; a meeting with Friends in the morning.

There are some very pleasing and serious people in that neighbourhood. The public meeting, held in the court-house, was excessively crowded, and brought us into deep exercise of mind. Such meetings in Ireland, under its present circumstances, are occasions of peculiar responsibility. A curious circumstance in connection with this meeting deserves to be recorded. The rector's usual service was appointed at the same hour. His whole congregation was with us, with the single exception of his clerk, who forthwith preferred a humble petition that he also might go and hear the Quakers. The rector consented, and he and his clerk came to the meeting together.

On second day we took a fine journey through one of the most romantic districts in Ireland—the vales of Avoca and Arklow. The weather was fine, and the scenery very admirable—much on a level with some of the finest parts of the Highlands. It was refreshing to us to revel a little in the beauties of nature, and our numerous guides were delighted by our pleasure. The land in the fertile valleys of Wicklow lets in parts for five pounds or six pounds per Irish acre. The barren mountains which they intersect are chiefly of fine granite. We arrived in the evening at the little village-city of Ferns, a bishop's See of many thousands per annum, with an old ruined castle. In the neighbourhood is a quiet meeting of Friends: few in number, but of the right sort. We had much satisfaction in paying them a visit. On third day morning we held a meeting at Enniscorthy with Friends of that district, a scattered flock, which is the more affecting, as the last generation made so noble a stand in those parts at the time of the rebellion.

We arrived at Wexford, a large town on the sea coast, early in the evening, and truly it was an evening of

overpowering exertion. Crowds were waiting for us at the jail, at the entry of the town. When we went to the appointed place of meeting in the evening—a large assembly room on an upper floor—we found it fearfully crowded, and almost insufferably close. Dear E—— seemed much overcome, and what with this, and what with the ticklish state of the people, the noise of a hooting boy-mob under the windows, and the idea that the floor might possibly or probably give way, it was a time of some real conflict of mind to us. You can hardly imagine how really appalling some of our public meetings have been in this land; and yet, I believe, we have been engaged in no service which has told so much. This place is one of the strongholds of Popery, and it was in vain that we proposed to the Romish priesthood our conciliatory plans for the reading of the Scriptures in the jail.

The next day (fourth day) we held meetings, summoned for Friends, but public in effect, at Forest and Ross, and passed through a country interesting for its recollections. Vinegar Hill, so infamous for the horrid cruelties practised there by the rebels, and Sculabogue, where they burnt the barn full of their Protestant victims. This part of the country is now peculiarly peaceable and free from crime. We dined at Horetown house with a county magistrate, once a Friend; and at Ross were most kindly entertained by Samuel Elly. The meeting there formed the peaceable and solemn conclusion of our public services in Ireland.

On the retrospect of our whole deeply interesting journey, we feel quiet, peaceful, and unexcited; and I trust, can most sincerely adopt the language of David, "What shall we render unto the Lord for all his benefits towards us?"

CHAPTER XI.

MARRIAGE WITH MARY FOWLER.—FRIENDSHIP WITH CHALMERS AND WILBERFORCE.

1827—1830. ÆT. 39—43.

JOSEPH JOHN GURNEY'S return from Ireland was somewhat clouded by the gradually increasing illness of his sister Rachel, who, with his children, had been staying at Brighton during his absence for the benefit of her health. On his arrival in London he found his brother-in-law, Thomas Fowell Buxton, deeply absorbed in preparing for the impending debate upon the question of the continuance of the slave trade in the Mauritius. His brother's state of health awakened some anxiety, though he little anticipated the alarming attack of illness which soon afterwards threatened suddenly to put a stop to his important labours.

TO THOMAS FOWELL BUXTON.

Upton, fourth day, 5th mo. 23rd, 1827.

. . . Pray, my dear Buxton, take entire rest and recreation; and do not overwork the Mauritius case. A few broad proofs will tell better in the House than

any vast quantity of detail. I believe the best of helpers will not fail to be with thee; and, after all, nothing will do but putting our trust in him.

Be sure to get into a truly Christian spirit towards the supposed offender, which will tell more than much scolding.

Earlham, 6th mo. 6th, 1827. Four interesting and important months have passed away, and I find myself once more in this profoundly quiet and peaceful spot.

On fourth day, 23rd ultimo, I went down to Brighton, where I was greatly comforted and refreshed in being again with my beloved sisters and children. I found dearest Rachel, however, a good deal fallen in my absence. The dear children gave me a most affectionate reception. . . .

On second day, we received, by a special messenger, the account of Fowell's extreme illness. He was lying insensible at Upton. We waited the next post, which brought somewhat better tidings, and with Richenda and his son Edward, I reached Upton on third day afternoon, the 29th. There we had the happiness to find our beloved brother gradually recovering; and he has been since making a rapid daily improvement. The relief has been inexpressible.

The following is from one of his letters to Mary Fowler.

Norwich, 6th mo. 6th, 1827.

. . . Having passed a very salutary and reviving Sabbath at Upton, Plashet, and Plaistow, I was the more prepared to enjoy a quiet journey hither; in the course of which I read, with much pleasure, nearly a whole volume of Bishop Watson's Apologies. . . .

In the tender mercy of my heavenly Father I am favoured, on my return to this place, with more than a

common portion of the reward of peace. The whole place is clothed in abounding verdure, and I promise myself that thou wilt find it a peaceful and pleasant home. I feel very thankful that such a resting place is provided for us, and I see no reason to believe that it may not be our permanent residence ; to be exchanged only for one infinitely brighter, purer, and sweeter. I find my solitude not only very pleasant, but very convenient, as it affords me the opportunity of continuing, with some portion of vigour, my Report to the Irish Goverment. I shall not be thoroughly relieved about Ireland till this is dispatched. . . .

In allusion to a visit to the Friends' school at Croydon, he writes :—

6th mo. 25th, 1827.

. . . My visit was interesting. Though tired with my journey, I got well through the examination of the whole school on seventh day. With the boys I was pleased, with the girls delighted. I never saw children in better training; and their knowledge of the Scriptures, corresponding as it does, with their conduct, is very gratifying. In the evening we had a table spread on the lawn, covered not with meats, but with a variety of books for rewards. About seventy children received prizes. The next day I had the boys and girls assembled for an hour before meeting. They all had their Bibles, and turned to a variety of passages by way of commentary on the part which principally engaged us —Rev. xxi.

On the 18th of the 7th month he was married to Mary Fowler. "Bright, hopeful, and happy," to

use his own words in the Autobiography, "was our wedding day. We dined on the lawn, a large, united company, and rejoiced together, I trust, in the Lord. Mary and I left the party at Elm Grove in the afternoon for North Devon." He afterwards writes :—

Linton, North Devon, 7th mo. 24th. We are now on the point of quitting the delightful scenery of this place, on our way to Ilfracombe, dearest Mary being my only companion. In waiting from time to time on the Lord, chiefly in silence, we have, I think, notwithstanding our great unworthiness (and my own is great indeed), been favoured with a sweet, enlivening sense of the divine presence and favour. It is, I believe, our great and united desire to be devoted to the service of truth in this evil world. And O that we may be preserved from all the snares of the enemy!

Earlham, 8th mo. 5th. On sixth day evening, after a pleasant journey, *viâ* Oxford and Cambridge, I brought my dear wife home. Our arrival was very comfortable, and the darling children gave us a truly cordial reception. Our only cloud is our dearest sister Rachel's state. She is very ill, and suffering much. It adds to our sense of the value and comfort of my beloved Mary's arrival. The preciousness of the gift bestowed upon me is inexpressible.

8th mo. 10th. The death of Canning, of which we heard yesterday, is an awful stroke. It is a singular circumstance, that he should have ended his career in the same house, and, I believe, the same room as Fox, under political circumstances so very similar. Each of them attained the summit of his ambition and fell. I cannot help entertaining a strong hope that his repeated

warnings may have been the means of bringing him to his God before he died.

8th mo. 27th. We have been chiefly occupied during the week in attending upon our dear Rachel. She seems wonderfully helped to meet the approach of death. On ——'s throwing out a hint respecting the "sacrament," she disclaimed any wish or intention to partake in that ceremony, acknowledging that in past days she had received benefit from the services of the Church of England, but that she was now feeding exclusively on the substance, and did, indeed, eat the flesh and drink the blood of the Son of Man. I am truly thankful for her being brought to this experience. Indeed, her abstraction from all dependence on human help is wonderful.

His sister's illness continued to engross much of his attention for several weeks. The following are a few selections from his own more detailed account of her last days.

One morning on going into her bedroom after our reading, I found her enjoying a sensible visitation of divine love, and she sweetly uttered the words of the Psalmist, "I have none in heaven but thee, nor on all the earth that I desire beside thee." Another time, when my sister Fry went to her in the night, and expressed her belief that peace was prevalent: "Yes," she said, "I feel the Ruler and Head of his people to be very near to me." "Yesterday," she added, "was one of great suffering; such an one as I never passed before, but, through all, I leaned on the Beloved."

The day before her death she had a most affecting and striking interview with the dear children and their attendant, whom she summoned to her bedside.

Nothing could exceed dearest Rachel's tender and affectionate manner towards them, and their intense interest in what they saw and heard was strongly marked. She spoke to them of the fear of the Lord, of her own happiness, of her love to them, of the danger of all sin, and that evil thoughts were sin, etc. The whole picture and group cannot easily be forgotten.

Her death took place on second day morning, the 24th of the 9th month, whilst we were all assembled round her bed; dear Louisa being engaged in very solemn prayer. After the close had taken place, dear Elizabeth uttered a song of thanksgiving in the midst of our great sorrow.

"A sister," adds Joseph John Gurney, "so persevering in kindness, so entirely interested in one's concerns, and so affectionately and devotedly attached, few brothers have ever enjoyed. She was to me much of a watcher and guardian, and never withheld a hint that could be useful. Her advices are deeply engraven on my heart and recollection; and I can, with respect to her, feel the full force of the expression, 'she being dead, yet speaketh.' May I be enabled, through the love and power of the Lord Jesus, to rejoice with her purified and glorified spirit."

Joseph John Gurney now completed his Report on the state of Ireland, which he addressed, in the joint names of himself and his sister Elizabeth Fry, to the Marquis Wellesley, and, with his permission, subsequently published. In this report he takes a comprehensive survey in three distinct sections of the Prisons, the Lunatic Asylums, Houses of Industry, Mendicity Associations and Infirmaries; and lastly, of the general condition of the people. The

observations on this last subject, in particular, will still repay the perusal of anyone whose heart is alive to the welfare of Ireland. The questions of pauperism and its remedies, of the uncertainty of tenure, of the system of middlemen, of absenteeism, emigration, crime, intemperance, and scriptural education, are, amongst others, successively passed under review; and, much as has been attempted and accomplished for the improvement of Ireland since its first publication, the intelligent reader cannot fail to notice how many of the observations are applicable, with nearly equal force, at the present day. The report has passed through three editions, the last of which was printed in 1847.*

In the 4th month he was again engaged in the service of the gospel in Lincolnshire and Yorkshire, and some parts of the counties of Nottingham and Northampton.

* In the course of the Session of Parliament, at the close of 1852, the then Attorney-General for Ireland (Joseph Napier), on moving for leave to bring in "a series of measures, having for their object, the adjustment of the relation between Landlords and Tenants in Ireland," alluded to this Report in terms of high, but not undeserved commendation, saying:—

"He had perused a Report from another source on the same subject, to which he would direct the attention of the House. It was a Report emanating from some members of the Society of Friends. In the year 1827 the excellent Mrs. Fry and her brother, who had conceived a deep interest in the subject, visited Ireland; they examined every county, and made the most minute inquiries into every element of her condition, and the result was that they prepared a kind of Report on the subject for the Marquis of Wellesley; and a better State Paper on Ireland never was produced."

From Halifax he wrote

TO HIS BROTHER SAMUEL GURNEY.

Halifax, 4th mo. 9th, 1828.

In the midst of some deep exercise of mind my heart very much turns towards thee, from whom I have in every way derived so much assistance and encouragement. I find myself bowed before the Lord in a sense of great weakness and of utter inability to serve him and promote his cause, except through the gracious renewal of his love and power. We left Ackworth early this morning, and arrived here in time for meeting with the increasing body of Friends in this place. I am resting this afternoon in the prospect of a public meeting this evening, appointed to be held at seven, in a large Methodist Meeting-house. To-morrow the like services appear to await me at Huddersfield ; and on fifth day I propose being with Friends of Wooldale in the morning, and with Friends of Sheffield in the evening. On seventh day to take coach for Leicester. On the whole the journey has produced a feeling of some renewed encouragement as to the prospects of our own Society.

I feel it profitable to be extricated for a season from the thoughts of this world, and am the more easy in it, as I left the business after thoroughly attending to my own department of it. That thou mayst be favoured to arise from time to time above the trammels of business, and to hold daily communion with God in spirit, is my earnest prayer.

From his Journal :—

Earlham, 7th mo. 14th. We left home in the expectation of a three weeks' excursion, and returned on seventh day evening after an absence of eight weeks. So little are we in our own power !

On my journey to London I was exposed for a short time to extreme danger from an accident, being thrown from the coach box; but was mercifully delivered without material injury. Dearest Mary, however, suffered from her journey; and during the whole of our sojourn in London was very unwell; so much so as to excite great uneasiness and even alarm in her mother and myself. It was a comfort to me to be able, nevertheless, to attend our Yearly Meeting; my dear wife being at our lodgings, hard by, in Bishopsgate Street, so that I could undulate between private and public duties without difficulty. The Yearly Meeting was memorable; deeply interesting to me, from the nature of the subjects brought before it, especially that of the disturbances in America.* We were addressed in an epistle by the seceding Yearly Meeting at Philadelphia; but, without any dissenting voice, it was resolved neither to read nor to receive the communication. The unity and harmony of the body were never, in my recollection, more comfortably experienced.

Towards the close of the Yearly Meeting, a meeting of the young people was appointed at my request. It was a large and beautiful assembly; and I hope it was not in vain that gospel principles were unfolded, under the influence, I trust, of the love and power of Christ.

It was peculiarly pleasant to me to be again in close intercourse with my beloved friends, William Forster and Jonathan Hutchinson. I also enjoyed some precious intimate hours with my uncle Joseph. As soon as my dear wife was fit to move, we went to Hastings and passed three weeks there, and at

* This alludes to the separation from Friends in America of Elias Hicks and his followers.

Brighton, Worthing, and Bognor. On our return we made short visits to Bury Hill, Tottenham, Upton, and Saffron Walden ; all of which were satisfactory.

During the autumn the institution at Ackworth was visited with typhus fever, which, besides carrying off several of the children, proved at length fatal to Henry Brady, in whose gradually maturing character Joseph John Gurney had long taken a lively interest, and whose loss to Ackworth seemed to him at the time almost irreparable. This event, together with the continued delicacy of his beloved wife, the decease of his valued cousin Priscilla Hannah Gurney, and more than all, the deep sorrows into which his sister, Elizabeth Fry, was now plunged, contributed to throw a shade of mourning over the conclusion of the year. Cast down and brought very low, it was, to use his own expressive words, "at the foot of the cross," that, "in prayer and supplication" he was permitted to find refuge and consolation.

12th mo. 1st. The gloom which rather remarkably hangs over the world of temporals, has been accompanied with a measure of painful anxiety. I wish I may be enabled to imitate the example of Wesley, who tells us, that although he grieved, he never *fretted*, which he speaks of as the result of many fervent prayers. I think there is good reason to suppose a period of some strift and considerable loss to be at hand. Well, let it be so, if it be the divine will and purpose, and let me be quietly resigned. Why should I perplex myself by anticipations? Why should I not rather fix my whole soul on God, and grasp, more firmly than ever, those unsearchable riches, which are in Christ?

Having been again occupied from home in various religious engagements, he writes, after an absence of rather more than ten weeks :—

Earlham, 6th mo. 20th, 1829. I visited all the meetings in Berks and Oxon, several of those in Bucks, including a general visit to families, and holding nearly twenty public meetings.

The visits to Reading and Oxford were both particularly interesting to me. At the former place, two meetings with a large company of young people, were relieving and cheering. The public meeting at Oxford was very large, and very fairly attended by the students. Many Friends met us there, and it was a memorable occasion. Through the zealous intervention of a student I was introduced to many of the pious collegians, whom I met at his rooms, the day after the meeting, at breakfast and dinner. More ingenuous youths I have scarcely ever met, and their piety seemed very genuine. Several of them accompanied us in the evening to Farringdon, where the public meeting, through deep and difficult exercise to me proved a very uniting time ; and the young men seemed afterwards to overflow with love. . . .

The Yearly Meeting was very absorbing during its whole continuance, and certainly was an occasion of powerfully renewed favour. It was well attended, and the unanimity which prevailed among Friends, especially in issuing the document respecting America, and the declaration of our faith in our blessed Redeemer, was peculiarly precious.

Joseph John Gurney commenced the year 1830, with two weeks of close religious labour in the county of Suffolk. "I traversed the snows in my

gig," he writes to Jonathan Hutchinson,* "in order to visit the scattered meetings. I do not know that I ever 'roughed it' so much before, nor do I remember many occasions in which a little sacrifice in the cause of truth was more rewarded."

It was about this period, whilst on a visit at Hampstead, at the house of his brother-in-law, Samuel Hoare, that Joseph John Gurney was first introduced to the late Dr. Chalmers, who was then in London. In the interesting memoranda of their intercourse which has since been printed Joseph John Gurney writes :—

We walked together for an hour before dinner in the garden; and soon found that we were led, by a feeling of congeniality, into familiar intercourse. He had just been presented by a friend with a copy of my Essays, which led to much interesting conversation on the Evidences of Christianity, on which we had both written—their cumulative and harmonious character. and the enlargements which had been made in this branch of theological knowledge of late years. It was a noble encouragement to a good cause to find that these evidences were better understood, and more fully appreciated, eighteen hundred years after the introduction of our religion, than at any period of church

* Under date 3rd mo. 17th, 1830. In allusion to this, one of his Suffolk friends remarks, "I well remember how deep the snow was. We were instructed by his willingness 'to endure hardness,' as well as by his gospel labours, and engaging manners." For the Friends of this county Joseph John Gurney cherished a warm and affectionate interest; and his labours among them were repeated and abundant.

history, since the days when men were brought into actual contact with miracles.

We talked over the subject of a moral law, universally written by the Creator on the hearts of mankind. He allowed the existence of this principle, and its universality. I argued, that the law thus written on the hearts of all men, although faint, and perpetually misread by an obscured and perverted conscience, is in itself perfectly pure and holy, an efflux of the divine character. When therefore I reflected on the utter corruption of human nature, and on the apostolic doctrine, "In me, that is, in my flesh, there dwelleth no good thing," I could not but conclude that this universal law is a work of the Spirit.

CHALMERS. "I have no objection to admit that it is a work of the Spirit."

This was a conclusion worthy of the breadth and liberality of Dr. C.'s mind and of the simplicity which he displays in admitting truth, from whatever quarter it may come. It reminded me of the broad assertion twice made to me, in private conversation, by William Wilberforce, that, according to his full belief, an effective offer of salvation was made to every man born into the world. I will just add that since Christ is expressly declared to have died for all men, since the law of God is, as we believe, universally communicated to men, it is only reasonable to believe that our fallen race has obtained this blessing through the redemption which is by Christ Jesus our Lord.

At dinner we had an interesting party—Dr. Bird Sumner, Bishop of Chester;* Dr. Lushington; Buxton; and a family party, including our sister Elizabeth Fry. The conversation during dinner turned

* Afterwards Archbishop of Canterbury.

to the subject of capital punishments. Lushington, in the warmest terms, expressed his abhorrence of the system; and declared his opinion that the poor criminal was thus hurried out of life and into eternity, by means of the perpetration of another crime, far greater, for the most part, than any which the sufferer himself had committed. He even indicated a feeling, that the worse the criminal, the more improper such a punishment.

After dinner a brisk discussion arose respecting the comparative religious condition of the long parliament, and of our representatives, in the present day of latitudinarianism and laxity. Lushington contended that the advantage lay on the side of our modern senate; and that the looseness of the present was a less crying evil than the hypocrisy of past times. The bishop and Chalmers took the other side; and not only demonstrated the religious superiority of the Puritans, but strongly insisted on the great principle, that it is godliness which exalteth a nation, and which can alone impart true strength and stability to human governments. Chalmers stated the points of the argument with great strength and clearness, and the bishop confirmed what he said.

In the evening Joanna Baillie joined our party; and after the bishop and others were gone, we formed a social circle, of which Chalmers was the centre. The evidences of Christianity became again the topic of conversation. The harmony of Scripture, and the accordance and correspondence of one part with another were, I think, adverted to.

CHALMERS. "The historical evidences of Christianity are abundantly sufficient to satisfy the scrutinizing researches of the learned; and are within the reach of all well-educated persons. But the internal evidence of

the truth lies within the grasp of every sincere inquirer. Every man who reads his Bible, and compares what it says of mankind with the records of his own experience; every man who marks the adaptation of its mighty system of doctrine to his own spiritual need as a sinner in the sight of God, is furnished with practical proof of the divine origin of our religion. I love this evidence. It is what I call the *portable evidence of Christianity*."

On the following morning Dr. Chalmers read the Scriptures to the family circle, and selected the latter half of John xiv. The verse which peculiarly attracted his attention was the twenty-first; "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him." The observations which he made on this verse, and on the whole bearing of what he had read, were excellent; and completely accordant with the views which Friends have so long been accustomed to take of the true method of obtaining religious knowledge. "While we are bound," he observed in substance, "to make a diligent use of the Scriptures, that appointed depository of all religious information, we are ever to remember that *obedience to the law of Christ* is the means of bringing us into a capacity of rightly understanding and appreciating their contents; as our Lord has himself declared, that those who do his Father's will shall know of his doctrine, and of its divine authority. Every act of childlike obedience to the dictates of the Spirit of God prepares the way for an increase of light; and where Christ manifests '*himself*,' there will be a true and saving apprehension of religion." In setting forth these views, Dr. Chalmers was, I believe, speaking from his own experience. When comparatively ignorant and worldly he was

called upon by his learned friend, Dr. Brewster, to write the article on Christianity for the Edinburgh Encyclopedia. He obeyed the summons, though himself scarcely a believer; and his researches in order to this end, especially the study of Scripture itself, were the means first of convincing his understanding of the truth of religion, and next of impressing his heart with a sense of its unspeakable importance and excellence. In the whole of this process he was, doubtless, marvellously assisted by that childlike simplicity of mind which he recommended to us so beautifully; and which is so marked a feature in his own character. "The meek will he guide in judgment, the meek will he teach his way."

When our conversation was concluded, my brother, Samuel Hoare, took me with him and drove Dr. Chalmers and his pleasing wife to Wilberforce's, at Highwood Hall, beyond Hendon. Dr. Chalmers and his lady were engaged to stay some days there; and we were glad of the opportunity of enjoying the company of the *senator emeritus*, together with that of Dr. C., for a few hours. Our morning passed delightfully. Chalmers was, indeed, comparatively silent, as he often is when many persons are collected, and the conversation flowed between ourselves and the ever lively Wilberforce. I have seldom observed a more amusing and pleasing contrast between two great men than between Wilberforce and Chalmers. Chalmers is stout and erect, with a broad countenance; Wilberforce minute, and singularly twisted; Chalmers, both in body and mind, moves with a deliberate step; Wilberforce, infirm as he is in his advanced years, flies about with an astonishing activity: and while, with nimble finger, he seizes on everything that adorns or diversifies his path, his mind flits from object to object with unceasing

versatility. Chalmers can say a pleasant thing now and then, and laugh when he has said it, and he has a strong touch of humour in his countenance ; but in general he is grave—his thoughts grow to a great size before they are uttered : Wilberforce sparkles with life and wit, and the characteristic of his mind is "rapid productiveness." A man might be in Chalmers' company for an hour, especially in a party, without knowing who or what he was—though in the end he would be sure to be detected by some unexpected display of powerful originality ; Wilberforce, except when fairly asleep, is never latent : Chalmers knows how to veil himself in a decent cloud ; Wilberforce is always in sunshine. Seldom, I believe, has my mind been more strung to a perpetual tune of love and praise. Yet these persons, distinguished as they are from the world at large, and from each other, present some admirable points of resemblance. Both of them are broad thinkers and liberal feelers : both of them are arrayed in humility, meekness, and charity : both appear to hold self in little reputation : above all, both love the Lord Jesus Christ, and reverently acknowledge him to be their only Saviour.

Wilberforce was the son of a wealthy merchant at Hull, and was scarcely more than of age when he was elected member of Parliament for that town. But he was not long to occupy this station, for a higher one awaited him. Immediately after the Hull election, he attended the county election at York; where, to the vast assembly collected in the castle yard, he made a speech on the popular question of the day—Fox's India bill. His eloquence, especially in the earlier stages of his course, was, as I understand, of a most animated and diversified character; and his voice sonorous and mellifluous. The speech produced an almost magical effect on the assembled multitude; and under a strong and apparently

unanimous impulse, they cried out, "We will have the little man for our member." In short, though without pretensions from family or fortune to the honour of representing that vast county, he was elected its member by acclamation.

Wilberforce was now one of the most popular of men. His fine talents, his amiability, his wit, his gaiety, adapted him for the highest worldly circles in the county Happily, however, that heavenly Father, whom his pious parents had taught him to love in early life, was preparing for him "better things" than the blandishments of the world, even "things which accompany salvation." Not long after his election he was travelling through France, in order to visit a sick relation at Nice, in company with his friend, Isaac Milner, afterwards Dean of Carlisle, a person somewhat older and more serious than himself. In the course of their journey they happened to converse about a clergyman in Yorkshire, who, having been impressed with evangelical views, was remarkably devoted to his parochial duties.

WILBERFORCE. "That man carries things a great deal too far *in my opinion*."

MILNER. "Do you think so? I conceive that if you tried him by the standard presented to us in the New Testament, you would change that opinion."

WILBERFORCE. "Indeed, Milner—well, I have no objection to try the experiment. I will read the New Testament with you if you like, with pleasure."

Important, indeed, were the results of this casual and unexpected conversation. The two friends read the whole of the New Testament together as they journeyed towards Nice: and this single perusal of the records of inspiration was so blessed to Wilberforce that he became a new man. His opinions and feelings underwent a rapid revolution. He found himself to be a sinner, and

rejoiced in the discovery of his Saviour. He renounced the world, and devoted himself to the fear and service of Almighty God. When he arrived at Nice, he found in the chamber of his sick relative a copy of Dr Doddridge's "Rise and Progress of Religion in the Soul." This useful manual of religious experience he read with extreme eagerness, and it appears to have been the means of confirming and completing his change.

The news now swiftly flew into Yorkshire that their popular young member was gone mad. Wilberforce followed the report in *propriâ personâ;* threw himself, with noble boldness, amongst his friends and supporters, plainly told them of his change of sentiment: and with good reason adopted (as it may be presumed) the words of a yet more eminent convert, "I am *not* mad, most noble Festus—I speak the words of truth and soberness." From that time his influence in the county was constantly extending itself; and when, many years afterwards, a contested election took place between Colonel Lascelles and Lord Milton, he polled almost double the number of the votes of either of the other candidates; and a voluntary subscription flowed in of about £40,000 to defray his expenses. A great part of this subscription was returned. Wilberforce afterwards voluntarily retired from the representation of the county, being unable, from want of health, to cope with the weight of business which it threw on his shoulders.

It is impossible to reflect on this story without much pleasure. What a mercy to Wilberforce was the petty and apparently fortuitous circumstance, which led him to an attentive perusal of the New Testament! And how divine the book which, through the blessing of its Almighty author, could bear with so irresistible a moral and spiritual force on the intellect, the genius, and the

dispositions of Wilberforce ! In like manner, what a mercy to Dr. Chalmers was the unexpected, and at that time unlikely, application made to him by Dr. Brewster ! It was in the order of Providence that two chance circumstances, as the world would call them, should be the means of translating two mighty minds from the region of spiritual darkness into the kingdom of light ; converting the sceptical philosopher into the profound theologian, and the witty songster into the abolisher of the slave trade, the faithful and ardent Christian labourer in the cause of justice and humanity.

CHAPTER XII.

PUBLICATION OF BIBLICAL NOTES.—SERVICE ON YEARLY MEETING COMMITTEE IN ENGLAND AND SCOTLAND.

1830—1831. ÆT. 43—44.

THE composition of the Biblical Notes and Dissertations, chiefly intended to confirm and illustrate the Doctrine of the Deity of Christ, had been occupying Joseph John Gurney's leisure for several years. This work was at length published in the year 1830. Though designed principally for learned readers, the first edition sold rapidly; and a second, with a few corrections and additions, was published in 1833. In the twenty-one chapters or dissertations of which the volume is composed, the author has carefully collected and arranged a large amount of evidence, historical and critical, on some of the most interesting and important topics of biblical research. The canonical authority of the Epistle to the Hebrews; the eternal pre-existence of "the Word"; the illustrations which this doctrine receives from the Chaldee Targums, and from the theological literature of the later Jews; the glorious character and attributes of Christ, as the Creator of the world, as the "image of the invisible God," as the "angel of the covenant," as our "great God and

Saviour," and as he is "over all, God blessed for ever," together with the various testimonies of Scripture relating to these momentous questions, are severally treated with great depth and clearness; nor are the dissertations on the important and difficult prophecies in Isaiah vii., viii., ix.; on the prophecy of Jeremiah xxiii. 5, 6; and on the correct reading of the original text of the memorable declaration of the Apostle Paul, 1 Tim. iii. 16, less interesting and instructive. The whole is concluded by a chapter in which the practical importance of faith in the Deity of Christ is powerfully stated and enforced. The spirit which pervades the work is admirably expressed in the motto from Athanasius, selected for the title-page. In the preface it is translated as follows :—

"I know that he (the Lord Jesus Christ) is truly God, from heaven, impassible. I know that he was of the seed of David, according to the flesh, man, and passible. I do not inquire *how* the same person is both passible and impassible; *how* he is both God and man; lest whilst I busy myself about the HOW, and am investigating the MODE, I should miss of THAT GOOD THING which is set before us."

FROM CHARLES SIMEON.

K. C., February 4th, 1831.

MY BELOVED FRIEND,

Not I only, but the whole Christian world are greatly indebted to you. How you ever found time for such research I cannot imagine. But God has given you industry, and what in such labours is of no less value, method; and by these you have accomplished what puts us ministers all to shame.

I am quite delighted with the clearness of your statements, and with the temperance and candour with which you treat those from whom you differ. For all your criticisms I thank you from my inmost soul, but most especially for that on Blayney's interpretation of Jer. xxiii. 6. I had exceedingly grudged him that text, and lamented that I was not able to rescue it from his grasp. And all who love our most adorable Saviour will bless you for the service you have in this instance rendered to the Church. Had I conceived that your powers were such as I now see them to be, I should never have dared to advise, as I did about nine years ago, that your productions should wait for the *nonum annum*. But I do not repent of my rashness, for time has not only matured, but greatly increased your researches, and enabled you to bring them forth to far greater advantage. May God of his infinite mercy long protract your life, that you may render yet greater and greater services to his cause. I am most thankful to have such books as that and your last, to recommend to the young students of the University.

During the winter Joseph John Gurney's leisure had been closely engaged in preparing for the press his work upon the Sabbath.

"When the 'Biblical Notes' were completed," he writes in his Autobiography, "I believed it right to direct my studies to a subordinate point of no small practical importance, 'The History, Authority, and Use of the Sabbath Day.' The investigation occupied the leisure of a full winter, and my little work on this subject was the result."

In the spring of this year he believed himself called into religious service in the West of England,

particularly at Bristol and its neighbourhood. After alluding to the "deep conflict" into which his mind had been plunged in reference to this engagement, he says :—

O that I may be for ever delivered from my own willings and runnings, and have faith to follow the *clue* which is leading me, I trust, through the mazes of life, to a joyful eternity.

In his Autobiography he writes :—

About 270 visits were paid to the families of Friends ; many public and other meetings were held, and the conclusion was marked by great peace and the general love and unity of my friends. I met with some interesting persons at Bristol besides Friends ; among others, Conybeare, the geologist ; and Dr. Prichard, the author of the Physical History of Man, &c. : persons in whose hands science of prime order comes in as the handmaid and supporter of religion. But no one interested me more than that extraordinary but truly estimable woman, Mary Ann Schimmelpenninck, daughter of the late Samuel Galton, of Birmingham. She was with us at Earlham in the days of her youth, and was much prized for her acute talent and lively imagination. Most happily she came under the power of vital religion, and knows much of the spirituality of the gospel. Thus whilst she stedfastly adheres to the Moravians, whom she joined many years ago, there are strong points of union between her and Friends, and she and I have, on various occasions, taken sweet counsel together. I fully believe through the tender loving-kindness of the Lord and Saviour, in whom she trusts, she is on her way to the "better country."

Among the meetings held at my request at Bristol,

four were for the express purpose of instructing the younger part of the Society in the evidences of the Christian religion, historical, prophetical, and internal; also the scriptural ground of the views which distinguish our own body. They were appointed under a direct apprehension of duty, then and there impressed; and I may truly say, in as much of dependence on divine help as meetings of a higher character. Friends entered into the concern with cordiality, and it is not to be denied that the seal of solemnity was graciously permitted to rest upon these meetings, and to crown their termination. I had previously held meetings of this kind at Kendal; and have since held many of the same description in Manchester, Liverpool, Newcastle, London, &c.; always with the sanction of the Friends among whom my lot was cast. My view of the subject is, that there is to be known and used in the church, the gift of teaching, as well as that of preaching; that both these gifts are from the Spirit of the Redeemer; but that the former allows of freer exercise of our natural powers than the latter. It ought, in my opinion, to have no place in our meetings for worship; but on other occasions, both public and private, may be rightly exercised in the fear of the Lord. We shall never thrive upon ignorance. Our Creator would have us cultivate our understandings in matters of a religious as well as civil nature. The great rule is, that all should be subordinate to the highest object, all "in the name of the Lord Jesus Christ," all "for the glory of God." While this is observed there is no danger. When I speak of *teaching* as having no place in our meetings for worship, I refer to that lower gift, the exercise of which does not rise to the scale of gospel ministry; but in a wider sense of the term there will often be much of teaching in the public services of rightly qualified

ministers. Like the apostles of old, they will "not cease to *teach* and to preach Jesus Christ."

A large Committee had been appointed at the late Yearly Meeting, for the purpose of making a general visit to the various Meetings of Friends in Great Britain and Ireland. As a member of this Committee, Joseph John Gurney, in company with several other Friends, attended the meetings in Scotland and Cumberland, and was also engaged in other services as a minister of the gospel. He was absent from home nearly four months.

After attending the General Meeting for Friends in Scotland, held at Aberdeen, he returned to Glasgow; and after various religious services there and in the neighbourhood, proceeded to Edinburgh. Here he was detained nearly five weeks from the consequences of a severe bruise on the leg, received in the course of the journey. He did not, however, allow this interval of comparative repose to pass away unimproved. Under the hospitable roof of his valued friend, Alexander Cruickshank, he had opportunities of religious intercourse with the individuals composing the small body of Friends resident at Edinburgh, and three meetings with the young people. He was also enabled to be present, one first day, at a public meeting, held at his request, which was attended by many in the upper circles. Besides these engagements, his sojourn at Edinburgh was agreeably relieved by much highly interesting social intercourse.

Dr. Chalmers, amongst others, was a frequent visitor, "coming," writes Joseph John Gurney, "from a consider-

able distance about every other day to sit with me. We enjoyed much intimate and lively conversation, which I was accustomed to record from day to day, after he had left me, as I lay upon my sofa.

"We parted from our dear friend, Dr. Chalmers, his wife and daughters, as well as from some other persons who have been endeared to us in Edinburgh, after a solemn and refreshing time of silence, ministry and prayer, on the 25th of the 9th month, 1830."

From Edinburgh, Joseph John Gurney's course was directed to Cumberland. Though not yet equal to his usual amount of continued exertion, he attended the Quarterly Meeting at Cockermouth, in company with the rest of the Yearly Meeting's Committee for that county; and after a meeting with the Friends there on the following morning, he, with his wife, proceeded by way of Keswick, to Whitehaven.

"At Keswick," he writes, "we spent an agreeable and interesting evening with Robert Southey and his family. He read us some of his unpublished poetry, and we had much conversation, ending with some religious communication. Southey's religious feelings are sincere and warm, but his prejudices more than a few. On the whole he is a man whom one cannot help liking, and I have no doubt that he engages the love of those who know him well.

"On seventh day, 10th mo. 2nd, we drove through a country of delightful scenery, the weather being fine, first round Derwentwater, and into Borrowdale, and afterwards over the mountains to Scale Hill, and thence by Crummock and Loweswater to Whitehaven; which place we reached in the evening, weary, yet delighted

with our journey, and were hospitably received by our dear Friends, John and Mary Spencer.

"We continued at Whitehaven until fifth day morning, during which time the families were visited, much to my comfort.

After various religious engagements at Pardshaw and Cockermouth, and the neighbouring district, they went forward to Wigton.

"Our visit to the school,"* says Joseph John Gurney, "was interesting and satisfactory. We were much pleased with the young master of the boys; and the examination of the children on both sides of the house was encouraging. That of the boys was delightful, and the tenderness of their minds was very remarkable. There appeared to be prevailing in this institution a really religious influence. May it more and more abound among them! On the whole, I think this school has served, and is still serving, an admirable purpose. We had a large and solemn public meeting in the evening. I was very poorly in the night, so as to be ready to conclude that it would be impossible for us to attend Beckfoot meeting, as fixed, next morning; twelve miles off. However, after an early breakfast, we were on the road, and on our arrival, we found the meeting-house filled with a considerable number of country Friends, and the whole of Joseph Saul's school, more than one hundred boys, ushers, &c. I had to plead earnestly for Christianity, and for evangelical doctrine, combating with an infidel spirit. I hope it might not be in vain, as power was to be felt in the meeting. That night we reached Carlisle, and took up our abode, very comfortably to ourselves, with Thomas and Elizabeth Stordy.

*An Institution similar in its object to the Friends' school at Ackworth, but on a much smaller scale.

The week-day meeting there, the next morning, was largely attended, and a searching time. Afterwards we went to Scotby; dined with our dear Friends, Lydia Sutton and Tabitha Irwin, and held a meeting there in the afternoon.

The next few days were occupied with visits to various small meetings on the Borders, after which they proceeded to Penrith where J. J. Gurney writes:—

We took up our abode in the peaceful dwelling of our dear aged friends Elizabeth Ritson* and Hannah Walker, who, with their niece Hannah Hayton, received us most hospitably. We much enjoyed the company of this interesting and peculiar trio; especially that of E. Ritson, who, in her ninety-third year, is all alive, intellectually and spiritually, and a cheerful, well-informed companion. Meetings at Penrith, with Friends in the morning and the public in the evening, brought close exercise of mind. I also visited most of their little flock in their own houses. Thomas Wilkinson met us at E. Ritson's in the morning, and although almost entirely blind and very infirm he is very cheerful; doing credit to the cause of truth, which is so near to his heart. On seventh day, after a visit to the workhouse, two stages, through a wild mountainous country, brought us to Kendal; where we met a cordial reception from our dear cousins, W. D. and Sarah Crewdson. At their house we lodged seven nights; and six days were passed amongst Friends of that place, in very close exercise and labour. There was a true baptism on the young; especially, perhaps, on many of the young men. The meetings with Friends were,

* She well remembered the Pretender's march southward by way of Penrith and a skirmish at the neighbouring village of Clifton in 1745.

I trust, good ones; particularly one on fifth day morning, in which the wondrous machinery of Christian motives was set in order before me, and through me, before others. In three successive evening meetings with the young, I had to consider the questions, "Why am I a Christian," and "Why am I a Quaker?"—the external evidences of Christianity; the internal evidences; (including a statement of essential doctrine;) and the principles of Friends. They were times of arduous exercise of mind to me, but I trust were of some use in the way of teaching. A large public meeting on first day evening also passed off well.*

On seventh day, 10th mo., 30th, Sarah W. Crewdson accompanied us to Manchester. We were somewhat cheered on our way by a visit to the Female Penitentiary in Lancaster Castle, where we had a heart-melting, though short meeting, with about fifty poor criminals. We arrived safely at night at the peaceful dwelling of our dear friends the Dockrays, at Ardwick.

The next day there was upwards of 500 at the morning meeting; a large, mixed flock, with very few shepherds. The loss of Isaac Stephenson greatly to be felt and deplored. We dined and spent the afternoon with our dear friends, Isaac and Elizabeth Crewdson; and in the evening there was a vast public meeting, about 2000 people, respectable and quiet. I felt very calm on taking my seat; and voice as well as inward power were graciously given to me, to plead for

*It was during this visit that I had the privilege of first meeting Jos. J. Gurney: I was 12 years of age, and well remember sitting upon a hassock at his feet, at the public meeting, when the subject of his address was, "As in Adam all die, even so in Christ shall all be made alive." He afterwards spoke very kindly to me saying that he believed that the time would come when I should be called to a like service.—J. B. BRAITHWAITE.

baptism, the *true and living* baptism, "into the name of the Father, and of the Son and of the Holy Ghost." There was afterwards much solemnity to be felt in prayer.

They returned to Earlham by way of Melksham and London, arriving at home on the 16th of the 11th month.

There were, perhaps, few among his immediate connexions, by whom he had been more cheered and assisted in his religious course, than his uncle Joseph Gurney, his father's younger brother, and a minister in the Society of Friends.

"He had," says Joseph John Gurney in his Autobiography, "as much of native charm of character about him as any person I have ever known; and was a man of original thought, always prepared to look at the 'other side of the question,' when any point was presented to him, and particularly when it was strongly urged. We lived on the most easy and happy terms together, and I was in the uniform practice of dining with him at least once a week. He was lively in his ministry, though seldom treading any beaten path; sometimes a little obscure, but always interesting, and increasingly evangelical as he advanced in years and experience."

The close of the year was marked by the decease of this beloved uncle, which took place very suddenly, on the morning of the 25th of the 12th month. Joseph John Gurney afterwards writes:—

12th mo. 27th. I saw my dear uncle last on fifth day. He was uncommonly glowing and tender. I met him at the Magdalen Committee, and walked with him thence to the bank. How little did I imagine that I should next see him stretched on the floor a corpse!

Mild, cheerful, universally benevolent, strong in sense, in principle, and in manly fortitude; he was, above all, the tender, humble Christian. His humility was the most conspicuous feature of his character; and his lovely temper threw a gleam of sunshine over every person and thing around him. To associate with him has long been one of my greatest delights and privileges; and there was no one to whom I was so much accustomed to look for protection, advice, and help. I have sometimes been ready to conclude that I could not do without him; but I desire to bow submissively under the stroke; and the cutting of a string at once so strong and so tender, will, I hope, be the means of compelling a yet nearer approach to the Fountain of all Good.

TO WILLIAM FORSTER.

Earlham, 1st mo. 17th, 1831.

. . . My dear Uncle's death has been a great blow to me. He was to me a most precious friend, father, and counsellor, and we were much united in sentiment as well as affection. I miss him at meeting; I miss him at the Bank; I miss him in public charities. But through all there is a power which makes hard things easy, and crooked things straight, to the weak and often faltering disciples of an invincible Captain.

In the autumn of this year Joseph John Gurney was engaged in the holding of various religious meetings in his own county, and afterwards, as a member of the Yearly Meeting's Committee, in a visit to friends in Suffolk.

9th mo. 25th. My dearest wife and I left home on sixth day afternoon, after a busy clearing morning, the 9th of the 9th month. I held a good public meeting in the Methodist Meeting-house, at Attleborough, that

evening; and went up the next day to Upton, where we spent an interesting Sabbath. The death of our dear friend, Eliza Masterman, cast a deep and affecting solemnity over the day. I went down to Chelmsford on third day morning. There I met my brethren on the Suffolk Committee, Peter Bedford, Joseph Marriage, and Richard Burlingham. The Essex Quarterly Meeting on the third day was large; and, to my apprehension, a time of remarkable and dignified solemnity.

It is a confirming circumstance to me that, looking at the multitude of hours I have spent at Monthly and Quarterly Meetings, I have never found reason to believe that time so occupied is lost, or that it could be better spent. The Master often condescends to smile upon us at such times. I do believe he still graciously protects our little scattered Society; and sanctions our principles, as flowing from himself.

. . . I sometimes think, he writes at another time, that the ministry of the gospel is the only thing I know which practice *never makes easy*. I believe I may say with truth that much engagement of this kind was never preceded in me by a greater degree of conflict, than it has been during the present year. I doubt not that this very thing, though a source of suffering, is to be numbered among the tender mercies of our Lord.

The autumn of 1831 will long be remembered in this country as a period of much political excitement in connection with the discussions on the "Reform Bill." The anxiety which pervaded many minds was increased by the appearance, for the first time, of the cholera, which gradually spread from Sunderland and Newcastle to various other parts. Joseph

John Gurney could not be indifferent to the events which were passing around him ; but it is instructive to mark the quiet trust with which he was enabled steadily to pursue the path of duty, as one who felt that diligence, watchfulness, and faith were the watchwords of the day.

After feelingly alluding to "the awful riots, conflagrations, and loss of life at Bristol," he remarks a few days later :—

11th mo. 14th. The accounts of the cholera at Sunderland affecting and alarming ; the whole prospect calculated to bring the mind into much seriousness. But I have felt the inexpressible privilege of having a "Rock" to flee to ; and have been permitted at times the enjoyment of much precious quietness of mind.

First day morning [*11th mo. 20th*]. A fire at one of our neighbour's farms ; supposed to be the work of an incendiary ; the frequently repeated acts of this description, and the apparently unsettled and ungodly state of the population are deeply affecting. The cholera at Sunderland appears to increase. It has been my prayer this morning, for all near and dear to me, that we may find our refuge in the Ark of God.

12th mo. 11th. The accounts of the more rapid increase of the cholera at Sunderland, etc., are affecting and alarming ! But let us remember that the scourge is sent in perfect wisdom and righteousness ; I trust also in mercy, to call a wandering sinful nation home to God. The unemployed and half-starving state of the poor has also been deeply trying to my feelings ; and business has been fraught with considerable cares. O that I may have strength given to me, both to trust and to rejoice in the Lord my God !

CHAPTER XIII.

FURTHER LITERARY WORK.—VISIT TO LANCASHIRE.—ABOLITION OF SLAVERY.—CONSIDERATION AS TO ENTERING PARLIAMENT.

1831—1833. ÆT. 44—46.

IT can excite no surprise that J. J. Gurney looked with anxiety and sorrow upon the controversy that was now agitating the Bible Society, whether Unitarians should be allowed to continue in membership with it; or whether some test should not be imposed which would insure their exclusion. The object of the Bible Society having been, from the first, the circulation of the Holy Scriptures "*without note or comment*," nothing sectarian had hitherto marked its character; and no other test of membership was required than the desire to co-operate in the circulation of the inspired volume.

"Like other old-fashioned friends of the cause," he says, "I was anxious to maintain the original principles of the Society; and, in support of them, I published a pamphlet entitled 'Terms of Union,' of which many thousands were circulated. I trust it was beneficial, as showing that the security of the Society lay not in the ineffectual bondage of a test, but in the purity and evangelical bearing of its object, and in that gracious protection of the great Head of the Church with which it had hitherto been favoured.

Another work, of greater magnitude and importance, completed about the same time, had been in hand for a much longer period.

"Dr. Chalmers had much impressed me," he writes in the Autobiography, "with a sense of the value of the Portable Evidence of Christianity, as he called it, meaning that which every Christian carries about with him in his own mind and experience. I subsequently gave up no inconsiderable portion both of mind and time to the thinking out of this subject; the result of which was the little volume published by me under that name. I am inclined to consider it the most useful of my works; and I hope it is calculated to lay hold of the heart, as well as to convince the head. It has sold largely in England; has been translated into French; and has been republished in America by Dr. Wayland, president of one of the colleges. The Searcher of hearts knows that I boast not of the performance. If there be any good in it, it is all of Him; and as for myself, I can only wonder that such an one should be employed in any such service. Praised and for ever adored be his holy name! May it be glorified by me whether in life or in death."

The Terms of Union and the Portable Evidence, were both of them published early in 1832. They were hardly completed before Joseph John Gurney was called into another extensive field of labour. He left home in the beginning of the third month; and, after visiting the families of Friends at Birmingham and its neighbourhood, proceeded into Lancashire, where, especially at Liverpool and Manchester, and the adjacent manufacturing districts, he was largely engaged in preaching the gospel.

His labours were interrupted by the Yearly Meeting and an interval of rest at home.

"I felt a desire," he remarks, "to open my ear to what the Spirit might say to the churches through whatever instrument, under whatever complexion. We must still have our watchmen and watchwomen at different and even opposite doors: but O that it may please the Head of the Church to inspire more and more of unanimity as well as love, and preserve us in the unity of the Spirit and the bond of peace!

The epistle is weighty, Christian, and comprehensive. A large committee sat on the subject of the heathen, and some important principles were discussed, and I hope settled. It was an interesting circumstance that we had at this Yearly Meeting the company of four American brethren. Jonathan Taylor, who, had he lived, would have been a fifth, died in Ireland last autumm; and left behind him a character of unusual purity, loveliness, and brightness.

First day night, 6th mo. 17th. I have to record a delightful Sabbath, rendered peculiarly instructive by the company of our dear friend, Stephen Grellet. This evening, in a well-filled public meeting at Goat Lane, he preached on the new birth, in the fulness and clearness of the gospel. It was, indeed, a refreshing and satisfying occasion.

7th mo. 22nd. We intend leaving home early to-morrow morning. Tidings of cholera from various quarters; but we desire to go forth trusting in the Lord. How sweet to know that we belong to our Lord Jesus Christ, who bought us with his blood, and who is supreme over all things, natural and spiritual, to his church. May he condescend to be our guide; to be with us every moment!

The completion of his labours in Lancashire was his principal object in again leaving home. Referring to this visit, which occupied about five weeks, he writes :—

I believed it to be my duty to hold several meetings in the open air in some large places ; particularly at Oldham and Middleton, where the population is at once very large and uncultivated. A waggon was prepared for me at both places ; and, besides my dear wife, our friend Abigail Dockray and others were my companions. At Middleton, where about two thousand persons were present, I was exposed to peculiar difficulty in consequence of having nearly lost my voice ; but we were favoured to get through pretty well. At Oldham the assembly was also very large, and I have seldom attended a more solemn and satisfactory meeting. I wish we had more of that faith which dwelt so largely in our forefathers, and led them to proclaim the truth in the highways and market places. It is obvious to me that more of this kind of aggressive warfare is wanted. It is almost impossible, by any other means, to have communication with a large, rough, irreligious population, such as still exists in Lancashire, notwithstanding the increasing diffusion of the truth.

But another service in which I was at this time engaged, was, if possible, still more exercising to my mind. Feeling a lively interest in the mechanics of Manchester, a hard-headed, ingenious set of men, and having in vain attempted to obtain the company of any large number of them at the public meetings for worship, I believed it right to give a lecture at the Mechanics' Institution, on "the right use and application of knowledge." The advertisement of my intention, which met the approbation of the committee, was published a fortnight before-

hand. In the meantime, I was closely occupied in ministerial labours, and utterly unable did I feel to direct my thoughts to the subject. Only, I believed I had that blessed sanction for proposing both the lecture and the subject, which I have ever found to be the seed of a happy result. So I went on with each day's work, in the humble hope that the Lord would be with me in the hour of need. When the day came I was very poorly, my voice almost entirely gone. As I lay resting on my bed during the morning, a very few thoughts only was I able to collect that bore on the subject, so that in the evening, I went to the appointed place with a weak body and unfurnished mind, yet with some degree of humble confidence in the Lord. When I entered, I took my station on the floor, and could not but enjoy the spectacle of more than 1200 mechanics, occupying the raised seats of the amphitheatre to a very considerable elevation. O how merciful was the Lord to his poor servant on that occasion! Many were, I believe, secretly praying for me; and their prayers were answered. After speaking for about ten minutes, I entirely recovered my voice, and I gratefully acknowledge it to have been a special favour from the hand of my Divine Master. Clearness of ideas and fluency of speech were graciously bestowed; and I spoke for an hour and three quarters without difficulty, taking them by guile and gently leading them from one point to another, until we ended with CHRIST.

At once brief and comprehensive, popular and argumentative, the address is one eminently adapted for the class to whom it was delivered. None, perhaps, of Joseph John Gurney's published writings contain so many thoughts in so small a compass. The littleness of man; his ignorance and

dependence contrasted with his exhaustless longings as an immortal being; the effect of all true knowledge in producing still deeper and deeper humility; the necessity of faith even in the ordinary transactions of life, and much more in our relation to the infinite Creator; the matchless wisdom, harmony, and love displayed in all the works of God, and, above all, in the great and glorious facts revealed in the Christian religion; the overwhelming amount of evidence in support of those facts; and the wondrous adaptation of the doctrines founded upon them to the wants, the capacities, and the otherwise unsatisfied desires of fallen man, are among the important topics which are here successively touched upon and enforced. One of his favourite illustrations may serve as a specimen of the whole.

"When a lock and key," says he, addressing his audience of mechanics, "are well fitted, a fair presumption arises, even though they be of a simple character, that they were made for each other. If they are complex in their form, that presumption is considerably strengthened. But if the lock is composed of such strange and curious parts as to baffle the skill even of a Manchester mechanic—if it is absolutely novel and peculiar, differing from everything which was ever before seen in the world—if no key in the universe will enter it, except one, and by that one it is so easily and exactly fitted, that a child may open it, then, indeed, are we absolutely certain that the lock and the key were made by the same master-hand, and truly belong to each other. No less curiously diversified, no less hidden from the wisdom of man, no less novel and peculiar, are the prophecies contained in the

Old Testament respecting Jesus Christ. No less easy, no less exact, is the manner in which they are fitted by the gospel history. Who, then, can doubt that God was the author of these predictions—of the events by which they were fulfilled—and of the religion with which they are both inseparably connected?"

FROM THE LATE BISHOP BURGESS.

Palace, Salisbury, October 23rd, 1832.

RESPECTED FRIEND,

I return you many thanks for the very interesting and valuable Address which you have had the kindness to send me. I should have thought it very improbable that a lecture to a meeting of mechanics could have given any one an opportunity of pressing upon their attention such a variety of intellectual, moral, and spiritual views. I cannot omit this occasion of saying how much I have been lately pleased with your beautiful compendium of Christian Evidences.

I am, with very sincere respect,

Your faithful servant,

T. SARUM.

In the 11th month Joseph John Gurney attended a Conference of Friends in London, appointed to assist in a general review of the volume (then known as the Book of Extracts) containing the rules and advices of the Yearly Meeting, which more particularly relate to the internal government and discipline of the Society of Friends.

TO JONATHAN HUTCHINSON.

Earlham, 11th mo. 18th, 1832.

The revisal of The Book of Extracts brought before us, in succession, every subject of interest and importance to our Society; and some of the discussions were at once lively and weighty. We worked very hard: beginning at ten o'clock in the morning, and going on till half-past seven in the evening, allowing little more than an hour for dinner and about twenty minutes for tea, which was comfortably provided on the premises. This daily tea drinking appeared to me to be a sort of *love feast.* We were about eighty in number, and I think every sitting was begun and ended in a feeling of solemnity. The whole was concluded by a meeting for worship last fourth day morning at Gracechurch Street.

Thus, my dear friend, it is evident that we are not forsaken of our great glorious Head. May we trust him and serve him with all good fidelity, and we shall yet do well. I suppose thou hast heard of Daniel Wheeler's prospect of visiting the Islands of the Pacific, Van Dieman's Land, and New South Wales. It was brought before the "Morning Meeting" on second day; most of the "Conference Friends" being present; and, after serious deliberation, met with the full unity of the meeting. John and Martha Yeardley have a view to visiting Greece and the Islands of the Archipelago. Thus our "Missions" are going on apace!

From the Journal:—

First day afternoon [*11th mo. 25th*]. It is an unspeakable blessing to have our faith in the vast realities of the gospel enlivened and strengthened. The thought of many beloved ones now centered I trust, with their

Lord, is often very sweet to me. How joyful will be our re-union, where trouble, sorrow, and death will be no more! O Christianity, how great are thy treasures, and what rays of sunshine art thou the means of casting over a darkly clouded world!

The important subject of Slavery, which had of late years given place to other questions of a more directly domestic and absorbing interest, was now again beginning to claim a large share of public attention. The efforts of the Abolitionists in 1823 and 1824, to which reference has been already made, had spurred on the Government to some exertion; and for several of the following years no way had appeared open for more decided steps. But the opportunity afforded by the interval was not lost. The leading Abolitionists were diligently occupied in watching the progress and working of the remedial measures of the Government, and the disposition and conduct of both the planters and the slaves; and they failed not to take advantage of the openings that were presented for keeping alive the attention of parliament and the public to the enormities and ruinous consequences attendant upon the system. A large mass of important evidence was accumulated. From tables, furnished by the Colonial authorities themselves, it was proved, in the most decisive manner, that the slave population was on the decline. The alarming fact was disclosed, that within the short space of twenty-three years, the number of slaves had diminished to the extent of 100,000. And yet while ruin was thus following in the train of oppression, the planters

had turned a deaf ear to the voice of warning. The golden opportunity had been frittered away unimproved. Not a step had been taken by any of the Colonial legislatures with a view to the extinction of slavery. The remedial propositions of the Government had been either wholly rejected or coldly received and studiously evaded. Meanwhile, public attention in England was more and more turned to the subject. And now that the great question of parliamentary reform was considered for the present settled, the abolition of slavery became a leading topic of discussion; and soon ranked amongst the most popular questions of the day. The part taken by Joseph John Gurney in these efforts was necessarily subordinate, but his interest in the cause continued unabated. Whether the call was to cheer by encouragement, to aid by counsel, or to co-operate in a more active way, he was ever on the watch to assist his brother-in-law in the arduous struggle. In his Journal, towards the close of 1830, he describes himself as "closely engaged" with him "in arranging his parliamentary plan for the Abolition of Slavery." A few months later, offering to share his expenses in the contested election at Weymouth, he writes :—

> I am sure that whatsoever thou mayest find it necessary to spend will be spent virtuously. Thy return to parliament was never more important than it is now that thou hast, so satisfactorily to everybody, taken the lead in the slavery question.

And when, in the beginning of the year 1833, he saw the near approach of what he felt persuaded would

prove the final conflict, he was induced at the election for the county of Norfolk to make an exception to his general practice of non-interference on such occasions; and his speech to the electors against slavery, with that of another gentleman on the same subject, being immediately published and widely circulated, had considerable influence in promoting the return of the anti-slavery candidate.

Early in the first session of the new parliament, the government were prevailed upon to undertake the final settlement of this great question. They were anxious, however, that the anti-slavery party should accede to some arrangement which would include a plan for compensation to the slaveholder. This occasioned fresh difficulties. In 1824, the question of gradual emancipation had been connected, in the minds of many of its advocates, (and Joseph John Gurney was one of this number,) with the idea, in a form more or less defined, of compensation to the planter. It was thought (whether rightly or wrongly this is not the place to inquire) that the state, which had vested in the master the *legal* right of property in the slave, could not, without sharing in the loss, honourably undo the wrong which it had itself occasioned. But *gradual* emancipation, as it had been before understood, was now abandoned as hopeless.

Nothing, it was now felt, was practicable but the total and immediate extinction of slavery. And with an increased acquaintance with the horrors of the system, and a growing detestation of its inherent evils, many of the warm friends of the cause, carried away

by their anxiety to do justice to the negro, deemed all concession to his owner a dereliction of principle; nor could they endure the idea of striking a bargain with the oppressor.

"Notwithstanding these difficulties it was determined," to use the words of the Memoir of Sir T. F. Buxton, "that the idea of acquiescing in some system of compensation should be broached to the Anti-slavery Society at its approaching annual meeting. This meeting was held on the 2nd of April, Lord Suffield taking the chair; and Mr. Buxton undertook the delicate task of introducing the proposal. . . . He was ably followed by Dr. Lushington, Mr. Joseph J. Gurney, and others; and their exertions appeared to be crowned with unexpected success."

The result of these efforts is well known. The passing of the Act for the Abolition of Slavery before the close of the session, clogged, though it was, with the apprenticeship arrangement, could not but be hailed with satisfaction and gratitude ; and whatever diversity of opinion might exist as to compensation, there were few indeed who could not join in the thankful acknowledgment of William Wilberforce, that he had "lived to witness a day in which England was willing to give twenty millions sterling for the abolition of slavery."

To return once more to his own more immediate course of labour. At the late election for the city of Norwich,—the first since the passing of the Reform Act,—the Whig candidates, one of whom was his near relative, were defeated, chiefly, as was generally believed, through the influence of bribery.

"As usual," writes Joseph John Gurney, "I took little or no part in the election; but when a petition was presented to parliament against the returned members on the score of bribery, I imagined it to be my place to subscribe to the object; and wrote a letter in the Norwich newspapers stating the grounds of my so doing. Those grounds were in no degree personal, but simply moral and Christian. But the "appearance of evil" was not avoided. The measure was misconstrued into an act of political partizanship; and I evidently lost ground by it in my own true calling,—that of promoting simple Christianity among all classes. A more watchful endeavour to follow the only true guide in the application of the great principles of Christian truth to the common affairs of life,—I mean the immediate teaching of the Holy Spirit,—would as I now believe, have preserved me from this course."

Another subject of great importance to himself was at this time occupying his mind. He thus alludes to it in a letter

TO JONATHAN HUTCHINSON.

Norwich, 2nd mo. 28th, 1833.

. . . The question which has pressed upon me day and night is this; whether I have a testimony to bear, I mean a quiet, patient, persevering testimony, to the cause of Christianity in the British Parliament? If this be indeed the Master's will, I fully believe it would not hinder or mar "the anointing" in ministry. I may confess that I have been utterly unable to escape from the consideration of the case. Of course thou wilt understand that it would be on a system of entire purity, and wholly independent of party.

The progress and final result of his deliberations will be seen in the following extracts from his Journal and Autobiography :—

1st mo. 6th, 1833. I cannot express the serious thought into which I have been introduced, in regard to a certain prospect of a public nature. Deep has been my conflict, for some time past, in the fear of the enemy's snares. I desire to be preserved in patience and simple dependence, resting assured that the Lord will not leave me without a light to follow ; that he will make an opening in his providence for whatsoever is truly his own will concerning me ; or, on the other hand, that he will graciously condescend to close every door through which his Spirit forbids an entrance. With him I leave it, and feel more than usually able to repose on his bosom.

"So strongly was my mind impressed with the subject," he writes in his Autobiography, "that in the prospect of an opening that was likely to occur, I communicated freely with a friend of mine, a gentleman of independent principles, and of the highest character, who fully agreed to unite with me as a candidate. Yet we fixed nothing, and in the meantime I went up to London to consult a few Friends on the subject. Solemn and interesting was the conference, and very close was our joint deliberation on the question whether a minister of the gospel could, consistently with our principles, occupy a seat in the British Parliament."

In his Journal, alluding to this conference, he says :—

1st mo. 19th. The subject of the incompatibility of such a prospect with the duties of the ministry, was closely searched ; and the dangers on all hands felt and

examined. Three of the speakers were almost exclusively on the cautionary side, still committing it to the only safe test.—Divine guidance. The remaining four seemed pretty fully prepared to close in with the prospect. ——'s testimony to his earnest wish to discourage it, but his entire inability so to do, was especially striking. Another Friend reminded us of the legislative functions of Friends, ministers as well as others, in Pennsylvania; and spoke on the diversity of gifts, even in one person, and the propriety of giving to each its proper scope. All acknowledged the preciousness of that liberty of the Spirit under which Friends have been accustomed to act, in reference to the pursuit of worldly duties, notwithstanding a call to the ministry; and I had to testify that, in my own experience, this simple principle of trusting all to "the anointing," has worked well. The result is that I am fairly left at liberty. May I be rightly guided and governed in this most important and critical question!

Earlham, first day night (*1st mo. 27th*). To-day has been one of some real solemnity; Daniel Wheeler's ministry lively and delightful. In the afternoon meeting he took his leave of us; and it was laid on me to commend him to our heavenly Father in prayer. He has just been addressing our large circle after Scripture reading. Long shall we remember his influence and Christian example!

I have had many anxious thoughts as to my future lot and proceedings, and some conflict between opposite views of duty; but I humbly believe that the Lord is graciously disposed to deal gently with me; to permit me time to try the fleece wet and dry; to go before me and to be my rear-ward. To him I commit my cause, but surely I am not worthy of the least of his regards.

3rd mo. 14th. I deeply feel that no mortal power either in myself or others, could have delivered my soul from these bonds. I went up to Bayswater, desiring in quietness and retirement, both outward and inward, to throw myself on the faithful love and guidance of my adorable Saviour. Up to the middle of last sixth day night, I could find no peace, except in resignation to the parliamentary prospect, *should the Lord clearly open the way for it;* but in that memorable midnight hour my mind became relieved; the prospect gradually disappeared, and, after the intense conflict which I have so long gone through on the subject, I am now, through the infinite condescension of my Divine Master, left without the shadow of a doubt. The whole of my experience in reference to this important question, and especially the concluding stage of it, has, as it were, brought me into contact with an unseen world. The dealings of God with me, and the direct impressions made upon my mind by his holy hand, have been as palpable and indubitable to me as things visible and material.

Upon learning his decision his intended colleague thus wrote to him :—

March 13th, 1833.

My dear Friend,

Many thanks for your kind letter. So far from being grieved or hurt at the conclusion to which you have come, I cannot but entirely approve of it, and my wife begs to add, from her, that she congratulates you upon it. I always thought the *pros* and *cons*, humanly speaking, nicely balanced; and as you have taken counsel from one who never fails those who seek him, and the balance is cast into the negative scales, I am quite sure all is right. This, also, is clear to me;

you never can repent the course you have now taken, inasmuch as it preserves you in your present obvious course of useful exertion ; whereas, had you determined the other way, and found that your time was comparatively wasted in unavailing or abortive attempts to serve your country and mankind, you could scarcely have avoided feeling much regret and doubt as to the propriety of the course you had taken. I cannot, however, avoid feeling a little secret regret, that the impression which your appearance, language, and sentiments, would, as I believe, make upon a reformed House of Commons, is not likely to be realised.

"My present reflections on the whole matter," says Joseph John Gurney, a few years later in his Autobiography, "are, first, that the interference with the Norwich petition would have been better avoided ; secondly, that the consideration of the Parliamentary question was permitted for some good purpose ; and thirdly, that the conclusion was safe and sound, affording abundant cause for thankfulness : though I cannot fully agree to the position, that the entrance of a gospel minister on such a service would necessarily interfere with his higher calling. Such a position does not seem to me to consist with that glorious liberty of the Lord's Spirit for which we plead. Rare and peculiar, however, are the cases which would justify such a course."

TO JONATHAN HUTCHINSON.

Norwich, 3rd mo. 16th, 1833.

During my quiet sojourn at Bayswater, the prospect which has been long before my mind of paying a religious visit to Friends of London and Middlesex assumed a clear shape, and so obviously included an early visit to the families as entirely to supersede, and in the end to remove all prospects of an inferior nature.

The Lord graciously heard my fervent prayers, stayed the restless efforts of the tempter, and broke all my bonds asunder. My soul is filled with praise and thanksgiving for his unmerited goodness towards one of the most unworthy of his children ; and under such circumstances, it is no less than a delight to me to go forth again in the work of the ministry of the gospel. I am sure thou wilt rejoice with me, and offer up the *melody of the heart* on behalf of thy unworthy friend, thus graciously and mercifully dealt with.

After spending several months in London he writes in his Journal :—

Earlham, 7th mo. 18th. Four months have passed since my last entry in this journal, in various respects very differently from my anticipations.

It turned out that no opportunity for engaging in Parliamentary duties was to occur. I am peculiarly thankful that the negative decision was arrived at so satisfactorily, independently of events.

From 3rd mo. 19th, for three weeks and upwards, I was closely engaged in visiting the families of Devonshire House Monthly Meeting, and in holding various public meetings, meetings with the young people, etc. I resided during this work with my beloved friend, Peter Bedford ; in much peace, and sweet harmony and unity, with him and his nephews. My ministry was often very close, yet I had to acknowledge that the Lord's gracious anointing was not withheld from me. When going from house to house in Spitalfields, I felt with gratitude the safety of my allotment, compared with what it might have been in a far more secular, and at the same time a more arduous employment.

CHAPTER XIV.

DEATH OF RACHEL FOWLER.—VISIT TO FRIENDS IN LONDON.—CHRISTIAN MINISTRY.

1833—1835. ÆT. 45—47.

IN the summer of 1833 the increasing illness of his mother-in-law, Rachel Fowler, called Joseph John Gurney into the West of England. Whilst there, he enjoyed the satisfaction of a parting interview with William Wilberforce, at Bath, about three weeks before his decease. Two days after the interview, he wrote from the house of his mother-in-law,

TO HIS CHILDREN.

Melksham, 7th mo. 13th, 1833.

It is the privilege of Christians, to serve a prince of tender compassion; one who never fails to render his yoke easy, and even delightsome to his obedient children. Bright are the beams with which the religion of Jesus gilds the gloom of the valley of tears. Where He is, darkness becomes light; pain is changed into pleasure; sickness is the means of health; and life triumphs over death!

I have been led to these reflections as I have been watching the gradual decline of your beloved grandmother. You know that she is suffering from a painful disease, which in all human probability must soon

terminate in death. There was a time when this prospect occasioned her inexpressible conflict of spirit; but now *peace reigns;* and not only is she resigned, without a murmur, to the will of her heavenly Father; but she seems to care but little by what means it may please him to close her mortal career. Rather does she rejoice in the hope graciously bestowed upon her.

How can I witness such a scene, without feeling an earnest desire for you, my beloved children, that your views of Christian doctrine may, like hers, be clear as the noon day, and stable as the rock.

There lives in this village another highly interesting person, a gifted minister of the Society of Friends, George Withy, remarkable for strong talent and native humour who, during the last fifty years, has been grounded in the conviction that Christ is *all in all.* He was telling me this morning that during the whole of this period, his views of Christian truth have never varied. Like the veteran oak, which spreads its firm roots in every direction, and defies the blast, this experienced Christian is steadfast and immoveable. He is a man of warm affections, and is fondly attached to his large family. Most of them were collected in his peaceful habitation to celebrate his seventieth anniversary. It was the Sabbath day—a day of delightful repose and solemnity—during which we felt the great privilege of the public worship of God.

Our dear friend George Withy had risen early in the morning, and had occupied a few quiet hours in writing an address to his children. One thing, above all others, struck me in this address. It was the clear and oft-repeated declaration of this servant of Christ, that he had no trust whatsoever in his own righteousness; but that all his confidence was in the Lord; all his hopes

of future happiness in the availing mediation and perfect righteousness of the Redeemer of men. Mercy, mercy was the theme ; and God in Christ was exalted over all. Thus, out of the mouth of two experienced witnesses, has the gospel of life and salvation been confessed and confirmed in our hearing. What can be more lovely than the spectacle of advancing age softened, and ripened, and mellowed into sweetness, under the sunshine of genuine Christianity !

Both my mother-in-law and George Withy are persons of a marked natural character, and are rendered the more interesting by their peculiar traits. I never knew in any woman more of a quick feminine sensibility than in Rachel Fowler ; nor in any man more of the spirit of bold and determined independence than in George Withy. But the former has become fearless as a lion, and the latter gentle as a lamb. The peculiar dispositions of each are sanctified without being annulled ; and the besetting weaknesses of the two are counteracted by sovereign and all-sufficient grace.

I have still another witness to produce, who, though accustomed to a somewhat different administration, is descending towards the grave in the same essential and saving faith. This witness is the well-known and long-beloved William Wilberforce. I have now enjoyed a near friendship with him for nearly seventeen years, and I shall always consider my acquaintance with him as among the happiest circumstances of my life. I well remember his first visit to Earlham (I think about the year 1816), at the time of our Bible Society Meeting, when we were already crowded with guests. Wilberforce was the star and life of the party, and we all thought we had never seen a person more fraught with Christian love, or more overflowing with the praises of his Creator.

He is now an old man—I think in his seventy-sixth year—and more than usually frail and infirm for his age. Since my first acquaintance with him, many sorrows and troubles have been his portion. His two daughters were his great delight—the hand of death has smitten them both ; and, in consequence of the imprudence of a near relation, he has been deprived, within the last two or three years, of by far the greater part of his property. Frequent illness has also visited him, and increasing years have occasioned some failure of his memory. Nevertheless, his eye is almost as lively as ever, his intellect lucid, and, above all, the sunshine of true religion continues to enlighten and cheer him on his way.

"What a gloomy, what a November evening prospect," said he to me in a letter describing the death of his elder daughter, "would now lie before me, were it not for the flood of light and of love which flows from the throne of God and of the Lamb!"

I called upon him the day before yesterday, on my way from Bristol to this place. I found my beloved aged friend reclining on a sofa. He received me with warm affection, and seemed delighted by the unexpected sight of an old friend. I had scarcely taken my seat beside him before I felt that constraining influence of divine love, which seemed to draw us in secret towards the Lord. He told me that the text on which he was then most prone to dwell, and from which he was permitted to derive peculiar comfort, was a passage in Paul's Epistle to the Philippians : "Be careful for nothing ; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God ; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Now that frail

nature shakes, and the mortal tabernacle seems ready to be dissolved, this "*peace of God*" appears to be his blessed and abundant portion.

"With regard to myself," he said with tears in his eyes, "I have nothing whatsoever to urge, but the poor publican's plea, God be merciful to me a sinner."

Before we separated he adverted to the loss of his fortune. "I am afraid of telling you what I feel about it," said he, "lest it should appear like affectation; but rest assured, that the event has given me no uneasiness—none whatsoever. In fact, it has only increased my happiness. I have, in consequence, been spending the whole winter with my son; the joyful witness of his gospel labours." In short, the world is under his feet, grace triumphs, and the Saviour whom he loves reigns over all, for this faithful believing servant. The covenant of his God with him is "ordered in all things and sure." Thus are we taught again and again, that "THIS is the victory which overcometh the world, even our FAITH." "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

And now, my dear children, store up these examples in your hearts, and keep this little memorial by you, for your father's sake, to remind you in days to come of that which he feels to be precious above all things—the redeeming love of God in Christ Jesus.

It would be easy to add to these instances of the happy work of true religion. What can account for this uniformity of Christian experience? *Truth, and truth alone.* May it be yours to know and to love "the truth as it is in Jesus"; and may it make us all free, entirely free from the bondage of this corrupt and evil world.

Now, therefore "unto Him who is able to keep you from falling, and to present you faultless before the

presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Joseph John Gurney's labours in London and its neighbourhood were proceeded in very gradually.

During a short recess at home after his return from Melksham, he enjoyed a visit from his friend, Dr. Chalmers, who had been spending a few weeks in London. In his letters to his family Dr. Chalmers has thus recorded his impressions of Earlham and its inhabitants :—*

Awoke with the full consciousness of being embosomed in an abode of friendship and piety. A spacious and commodious house with ample store both of bed and public rooms. Mrs. Francis Cunningham, the lady of one of our best English clergymen, came in, and has been an inmate during my abode at Earlham. She is sister to Mr. Gurney, and is a very attractive person, for simplicity and Christian principle, and elegant accomplishment, and withal high intelligence and cultivation. Another lady dined and spent the night, no less a person than the celebrated Mrs. Opie, authoress of the most exquisite feminine tales, for which I used to place her by the side of Miss Edgeworth. It was curious to myself that, though told by Mr. Gurney in the morning of her being to dine, I had forgot the circumstance, and the idea of the accomplished novelist and poet was never once suggested by the image of this plain-looking Quakeress, till it rushed upon me after dinner ; when it suddenly and inconceivably augmented the interest I felt in her. We had much conversation, and drew greatly together ; walking and

* See Life of Dr. Chalmers, Vol. iii., pp. 398—400.

talking with each other on the beautiful lawn after dinner. She has had access into all kinds of society, and her conversation is all the more rich and interesting. . . . I felt my new acquaintance with her to be one of the great acquisitions of my present journey ; and this union of rank, and opulence, and literature, and polish of mind, with plainness of manners, forms one of the great charms of the society in this house."

The following are from Joseph John Gurney's reminiscences of this visit.

One morning we conversed on the subject of the great minds with which he (Dr. Chalmers) had been brought into contact. I asked him who was the most talented person with whom he had associated, especially in power of conversation. He said, " Robert Hall was the greatest proficient he had known as a converser " ; and spoke in high terms of his talents and of his preaching. " But," said he, "I think Foster is of a higher order of intellect ; he fetches his thoughts from a deeper spring ; he is no great talker, and writes very slowly, but he moves along in a region far above the common intellectual level. There are passages in his Essays of amazing depth and beauty, especially in that on ' Popular Ignorance.' "

We called on the venerable bishop, now in his ninetieth year, and very delightful was our interview. The dear old man was in good heart and health, reading without spectacles, hearing without the smallest difficulty, and able to talk with his old vivacity. He was evidently much animated by seeing Dr. Chalmers.

Bishop. " Dr. Chalmers, I am very glad to be introduced to you. I have just been reading your Bridgewater Essay, with great satisfaction ; and am especially pleased that you have insisted so much on the views of

Bishop Butler, whom I have always reckoned to be one of the best and wisest of writers."

They then conversed on Dr. Adam Smith's "Theory of Moral Sentiments."

BISHOP. "I am sorry to find from your work, that his splendid passage respecting the necessity of a mediator was omitted in the second edition."

CHALMERS. "The omission was probably owing to his intimacy with Hume."

The Bishop then repeated to us part of the passage from Dr. Adam Smith, with peculiar accuracy and feeling, telling us that it had been fixed in his memory from his early manhood. He afterwards drew a lively picture of the talented but hot-headed Atterbury, Bishop of Rochester, who was well known to his uncle, Lord Bathurst; and of the mighty Warburton, with whom he was familiarly acquainted. He described him as a giant in conversation, and a fearless champion against Hume and other infidels.

I was glad to hear Chalmers and the bishop fully agreeing in the praise of Warburton's "Julian," which surely contains important and specific, though somewhat indirect evidence of the truth as it is in Jesus. . . .

One morning the Doctor and I walked down to a fir grove, at the extremity of the park, where a colony of herons have lately formed a settlement. He was as much interested and pleased as a schoolboy would have been, in watching the singular appearance, gestures, and sounds of these birds. His mind seemed quite occupied by the *fitness* between the length of their necks and that of their legs, and also by the circumstance, that as they swim not, but only *stand* in the waters, they do not, like other aquatic birds, require webs to their feet, and *therefore* have none! It is remarkably the

habit of Dr. C——'s mind to see and feel God in *everything;* and what can be more desirable?

8th mo. 3rd. This morning, in all probability, have the remains of my beloved friend William Wilberforce been followed to their last home, in Westminster Abbey, by a large number of peers and commoners; a pomp which can have been nothing to him; but we may value a tribute paid to virtue, humanity, and religion.

8th mo. 20th. I returned home yesterday evening, after a week of mournful, yet peaceful interest. My dear wife and I left home on second day. On reaching London, the next afternoon, we received very alarming tidings of our dear mother, so that we thought it best to travel through most of the night, and we arrived at Melksham to breakfast on fourth day morning. Her mind is bright and serene as ever, and she can assure us, with all confidence, that she has not followed "cunningly devised fables," in embracing for herself, and in making known to others, the power and coming of our Lord Jesus Christ.

9th mo. 12th. I had the satisfaction of attending my dear mother's dying bed, and of being with my beloved wife at a time of such deep and critical interest to her; a debt which I did, indeed, owe to so tender and devoted a companion. I do not think our beloved sufferer was devoid of consciousness. On one occasion she woke up in rather an extraordinary manner; and, in the recollection of a letter received about a fortnight before, gave us clearly to understand her wish, that money should be sent to the pious captain of a certain steam packet, for the distribution of Bibles on the north coast of France. These were almost her last intelligible words. The funeral took place on the following fourth day morning; many Friends attended, and it was a peaceful and edifying occasion.

TO DR. CHALMERS.

Norwich, 10th mo. 5th, 1833.

I have been longing to write thee a few lines to say how much we enjoyed thy letter. To be sure it cost us some pains to decipher it in all its parts; but we have at last *triumphed* over every word in it; and I assure thee we consider it precious.

We must leave thee to choose thy own time for a *séjour* at Earlham. Only rest assured that whenever the time comes, it will be a real delight to take you *all* in. How deep and impenetrable is the cloud which veils the future! A view of this kind makes one feel the strength of the evidence built on prophecy. What could possibly account for Isaiah's luminous predictions, but direct and unquestionable inspiration?

I am busying myself with a little work entitled "Thoughts on Habit and Discipline." I wish I could write as rapidly as thou dost; but I am reminded of Jeremiah's wholesome precept to Baruch, "Seekest thou great things for thyself? seek them not."

To return to the Journal:—

[*Earlham*], *9th mo. 29th. First day night.* At meeting this afternoon (after an interesting visit to the Bethel, and reading in three wards), I was much engaged in ministry. "Faith is the substance of things hoped for, the evidence of things not seen." I afterwards rode round by the corner of Heigham Falgate, where I stopped my horse, and was soon surrounded by a congregation, to whom I preached for about a quarter of an hour.

Fourth day morning [*10th mo. 30th*]. Yesterday morning we received the affecting tidings of the death

of our beloved nephew, S. Hoare,* after about three months' illness; a rapid decline. He has long been conspicuously ranged on the Lord's side, and appears to have been wonderfully favoured with his sustaining power, both in illness and death. His last words were, "Lord, I am thine."

In the prospect of resuming, for a short time, his religious labours in London, Joseph John Gurney writes:—

11th mo. 20th. I look to it with a degree of awe, knowing my unfitness. For about two weeks longer, I expect to be employed at home, chiefly on the revisal of my work on our Distinguishing Views. Thus Friends' principles are a good deal brought before me, and have not been weakened in my mind by further research and thought. I feel a sincere and earnest desire, that the "wisdom from above, without partiality," may be given to me, that all fear of man may be removed, and that wholesome, sound truth, may ever be upheld by me, in its purity and strength.

12th mo. 27th. The religious visits at Stoke Newington have been continued during two weeks. Some of them close and searching, and many very comforting; much of the baptism of tears.

During the preceding week, I held three young people's meetings; the subjects being the Evidences of Christianity, the Atonement and Divinity of Christ, the Doctrine of the Holy Spirit, and Friends' Principles.

The Quarterly Meeting for London and Middlesex on second and third days, was a very favoured time. I spent the afternoon and evening of the second day with

* The eldest son of the late Samuel and Louisa Hoare, of Hampstead.

Elisha Bates, at Bromley ; and enjoyed a *tête à tête* with this extraordinary man. May he be graciously, and in all respects, preserved !

I felt constrained in the men's meeting on third day, to give notice for a meeting the next morning of the Friends of the Quarterly Meeting. Deep was the conflict which I went through previously. I felt the ground difficult to tread on, and the responsibility great, but we were favoured with a noble meeting, for which I felt very thankful. . . .

"The dangers of one-sidedness in religion," he writes to Jonathan Hutchinson, a few days afterwards, "and the essential importance of embracing and holding fast the whole truth, were points which, with some others, arose in array before me.

I believe there is a fine work of grace going on amongst many of our younger friends. O that they may be kept *watchful, humble, impartial, obedient!* Each of these epithets has a meaning of much importance."

An extract from notes of an address delivered by Joseph John Gurney at the Quarterly Meeting of Friends of London and Middlesex, in the spring of this year, will convey a more distinct and lively impression of his ministry than any laboured description. It was indeed his earnest desire, under the constraining love of Christ to declare unreservedly the whole counsel of God. It should be borne in mind that Friends have no preconcerted appointment or arrangement as to the services in the ministry. Indeed, it is not known whether any such services may be called for, or offered. Each waits in silence, and they who desire to be true worshippers,

seek to have their hearts turned to the Lord. According to the belief of Friends, Christ is the "one Mediator," and none other is needed either to lead the worship, or to present the prayers of the people unto God. In their persuasion, true worship is not confined to that which is seen or heard. It may be without words as well as with them. And if words are spoken, they should be uttered under a deep sense of individual duty; and of a call and qualification renewed for the occasion.

After referring to the declaration of the Apostle Paul, "As in Adam all die, even so in Christ shall all be made alive;" Joseph John Gurney proceeded:—

We stand in peculiar need of coming under the immediate influence of that Word which is "quick and powerful, sharper than any two-edged sword, and piercing asunder." Many among us are taking up a false rest; moving on the surface of things; well satisfied with the system in which they have been educated; and yet, while they are making a pretty good profession, they are slumbering the slumbers of death, they are sleeping the sleep of the grave. Alas for such a condition! "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain that are ready to die; for I have not found thy works perfect before God." *

Beloved young friends, ye who have been favoured with a guarded and religious education; ye who have some fleeting desires in your minds after holiness and heaven, do not deceive yourselves, I beseech you. Whilst you continue in your unregenerate nature you are "dead in trespasses and sins;" you are, with all your

* Rev. iii. 1, 2.

amiability, "the children of wrath even as others." I dare not flatter you. I love you too dearly. I long for your salvation. I pray that you may be humbled, broken to pieces, brought into the valley of tears, made sensible of your loss; of your sinfulness; of your death. Let no one suppose that we would depreciate a guarded education, a moral or steady life. Oh no! we can rejoice in your moral, and amiable, and steady conversation. We believe that you have often been visited by "the day-spring from on high;" we believe that the Lord is at work in your hearts; but you are not regenerate; you cannot be born again until you make the unconditional surrender. It is no time for any of you to delay and trifle with eternal things; much less to play with edged tools; or to throw yourselves in the way of temptation.

There is but one way for any of us to experience "the redemption [even] the forgiveness of sins," and that is through the atoning blood of our Lord Jesus Christ, who is "the propitiation for our sins, and not for ours only, but also for the sins of the whole world." Yes, friends, he came from heaven in his infinite mercy and humbled himself, and became obedient unto death, and bore the burden of all our sins; and, by this most important of all facts, God has displayed his own immutable holiness, and his boundless mercy, to a lost and sinful world. I beseech you for ever to discard all dependence on your own works as the ground of the favour of God; even your best works, even those which you may humbly hope you perform under the influence of his good Spirit. Do not mistake the superstructure for the foundation—"other foundation can no man lay than that is laid, which is Christ Jesus." The veil is rent for you; God hath consecrated for you a new and living way through the veil; that is to say, through the

flesh of Jesus Christ, which was broken for you on the cross ; and I beseech you not to attempt to enter into the pastures of life by any other way. Believe in the Lord Jesus ; humble yourselves at his feet ; wash your garments by faith in his blood ; it is the ground of your acceptance, the foundation of your hope, the rock on which your peace is built for ever.

It is on the heart that these things are intended to bear : it is on the heart that the blood of Christ must be sprinkled ; we must be filled with the Saviour's love. I call upon you, my beloved brethren and sisters, for the surrender of your hearts to that Lord, who, in his infinite compassion has bought you with his blood ; and you will soon understand that the sacrifice of our Lord Jesus Christ without the gates of Jerusalem, is no matter of cold speculation, or religious theory alone, but that it is, of all things, the most practical and influential on the heart of fallen, wandering, and benighted man. And how are you to prove your love? What is to be the fruit? O friends, here comes the part from which human nature shrinks. We know who could say in the days of old, "I am crucified with Christ." Are you crucified with Christ? There is the vital question. Are you made comformable to his death? Are you willing that your pride and your vanity, and your systems, should be slain on his cross? Will you be buried with him in baptism? Will you go down with him into the depths of the grave? O the depth, my friends, of true Christian experience!

I am bold to express my conviction that as a religious Society we shall never gain strength by turning our back on our Christian testimonies. I long that all these may be borne in the light of truth ; not in dry morality, not in hypocritical profession, but under the influence of the love of Christ. I wish I could convey to my

younger brethren and sisters the deep, settled conviction of my spirit, that, though we be a poor, scattered people in the estimation of some, they never will gain anything by seeking out another way for themselves. No, friends, let us have the glorious gospel in our borders ; let us cherish it ; let us give it room to circulate ; let it have its free course ; let the truth, the very truth, the whole truth, "as it is in Jesus," circulate among us and reign over all.

My beloved friends, I never felt my spirit more entirely bound to the whole of the glorious gospel of our Saviour, and the doctrine of a crucified Immanuel, than I do at this moment ; and on the other hand, I never have been more constrained in my spirit to confess that I am a Quaker. Let us have the glorious ocean of light and love, overflowing the ocean of death and darkness ; but let us not be beguiled by any of the temptations of the enemy, into a forsaking of our own standing, of our own duty, of our own belief. Let us "be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour shall not be in vain in the Lord."

After a short interval at home at the beginning of the year 1834, Joseph John Gurney again returned to his labours amongst Friends in London ; which were continued, with some intermission, until the summer of that year. These labours were more than usually arduous. Besides the attendance in usual course, of the ordinary meetings of Friends, and of many meetings specially appointed for religious worship, some of which were very largely attended, he was closely engaged in paying separate visits to the families of Friends, and in holding meetings for the young.

"Two things have I desired," he writes, in closing his journal for the year 1833, "the first, that I may be enabled to abstain from my own works in religion; the second, that I may be clear of the blood of all men. God alone can do the work for me."

4th mo. 5th. I forgot to mention, in my account of my late engagements in London, an interesting interview with Lords Grey and Calthorpe, and Edward G. Stanley,* on the subject of the Norwich and Norfolk labouring poor. They gave me a full opportunity of stating the case, as it relates to the evil of the popular election of our municipal officers in Norwich; and as it regards the degraded and demoralized state of the agricultural labourers. I spoke very plainly on the utter uselessness of teaching the poor to read and write, unless they be imbued with the principles of Christianity. The Scriptures must be the ground-work; and in this, one would hope, most denominations in this country might unite. On parting with them, I expressed my belief, that nothing but the goodness of divine Providence can save the country, especially as regards the labouring population; and my desire that He might guide their counsels. I have since received a kind letter from Lord Grey.

TO LORD SUFFIELD.

Norwich, 4th mo. 10th, 1834.

I cannot express what I think of the value of those religious convictions which are hinted at in thy letter. I consider them to be beyond all price, because they are the work, not of man, but of God. The whole of Christianity seems to me to be comprehended in two things: first, the forgiveness of sin,

* Afterwards the Earl of Derby.

through faith in the atoning blood of Christ; and secondly, deliverance from sin, through the power of the Holy Spirit.

That thou and I, and all that are near and dear to us, may fully experience these two things, and that we may meet in heaven at last, is the fervent prayer of thy affectionate friend.

J. J. GURNEY.

TO HIS WIFE.

Grange Road, Bermondsey, 4th mo. 22nd, 1834.

. . . My journey was agreeable. I read a good deal. Greek Testament, 2 Corinthians, parts of Deuteronomy, Joshua, Isaiah, &c. Prout, with pleasure, and Rowland Hill to my entertainment.

I arrived at Red Cross Street [Southwark,] twenty minutes before the time; and wandered about the Borough market, and by Barclay's brewery, with my Olney Hymns for my companion. The meeting was larger than I expected, and was, I believe, a good time.

TO THE SAME.

Southwark, 5th mo. 1st, 1834.

. . . I am fully prepared to adopt thy principle *to rest* as far as is compatible with the guidance "of the pillar of a cloud." Some of my dear friends do not make that allowance for this guidance which *I must* do, and which happily thou dost also. It is my most sincere and earnest desire simply and solely to follow it, and not go beyond it in the heat and haste of my own spirit. As long as this is attained to, all will be safe, for body as well as for soul.

From his Journal:—

6th mo. 22nd. I have but a broken account to give of the last two months. Nearly the whole of this period

has been occupied by Southwark Monthly Meeting and the Yearly Meeting. Soon after entering on the work I was thrown out of a gig in Southwark ; and although I received no blow except in the hand and wrist, the nerves of the head were shaken, so that I have since been a good deal troubled with uncomfortable sensations of pressure and confusion ; and have been compelled to go on with my work gently, not to say rather languidly. During the six weeks so employed, I do not think I had more than 220 private sittings ; four young people's meetings, all largely attended, and very favoured times, especially the last, held last week, on the Doctrine of the Holy Spirit ; and four public meetings at Southwark, Deptford, Wandsworth, and Peckham ; the last in Dr. Collyer's chapel, a time of eminent feeling and out-pouring ; of which many testimonies have since reached me.

One sixth day morning was delightfully spent at the Croydon school, in a three hours' examination of the children ; many Friends present. It was greatly to our satisfaction, and very precious was the influence over us, especially in prayer, at the close ; no unsuitable conclusion to our labours in those parts.

The first of the 8th month in this year, the day on which, by the Emancipation Act, Slavery was to cease throughout the British dominions, was made a day of innocent enjoyment at Ackworth School. Medals commemorating the event were presented to all the children, and they, on their part, joined in a subscription for the Negro Schools. In the evening coffee was provided for them in the open air, and the day closed with a reading of the 58th chapter of Isaiah, followed by an address from Joseph John

Gurney, and a prayer of much feeling and solemnity from Mary Gurney.

10*th mo.* 22*nd.* On fifth day, we, with dear Anna, went to Northrepps where we passed some happy, highly favoured days. We have never been more united with the families of Buxton and Hoare, and the dear inmates of the cottage. The maintenance of an intimacy with Fowell has been especially delightful. He and I dined at Gunton ; (Lord Suffield's,) there I slept, and ministered to the large household yesterday morning, from 1 Pet. ii. Much pleasant and interesting conversation with Lord Suffield.

FROM LORD SUFFIELD.

Gunton Park, Wednesday Night.

My DEAR FRIEND,

I cannot deny myself the pleasure of acquainting you with the excellent reception of your address, yesterday morning, by my household. I confess I doubted how far prejudices in my family, (among those, at least, in a subordinate capacity,) might operate to darken their perceptions. To my great satisfaction, (and I have taken pains to ascertain the fact,) the effect produced both upon the minds and hearts of *all* your hearers was exactly that which you would most desire. I am assured that a deep, and I would hope a lasting impression was made upon the whole establishment. How thankful should you be, my dear friend, to Him who has given you such powers, with the disposition to use them in his service. I could not withhold this.

In haste, sincerely yours,

SUFFIELD.

The work to which Joseph John Gurney had been devoting much of his leisure, was published early in

the autumn of 1834, under the title of "an Essay on the Habitual Exercise of Love to God, considered as a preparation for Heaven."

It was warmly received, and met with a rapid sale. The work has been since many times reprinted, both in England and in America; and has been translated into French, Spanish, and German. The remaining part appeared several years later, under the title of "Thoughts on Habit and Discipline."

"The composition of this work," he writes, "was a source of great interest and pleasure to myself, not the less so for its having cost me a great deal of thinking. I am inclined to consider it the best written of my works. The subject is infinitely important. Never have I written anything which has occasioned me so much of the feeling of the difference between what one says and what one is."

FROM WILLIAM FORSTER.

12th mo. 22nd, 1834.

Many thanks for thy little book; I think it very valuable, and would encourage thee to a large and cheap edition. I am glad to see that, while writing on the love of God, thou hast been enabled to hold the balance with so much of an even hand, and hast not omitted all mention of his justice and holiness. The last chapter pleases me much. Couldst thou have given a distinct paragraph, in thy clearest, strongest language, on the guilt and hatefulness of war, it would have made it more to my mind. The subject is hinted at in several places; but feeling, as I do, that we ought to leave no opportunity unemployed of entering our protest against this abomination, I should have been glad that it might have been made to appear that we

need no other instrumentality than the application and following out of the principle of "Love to Man," as thou hast stated it, to bring to pass all the moral, social, and political blessings foreseen by the prophets; and as constituting, in part the glory of the latter days.

Towards the close of the year, Joseph John Gurney was again engaged in religious labours amongst Friends in the neighbourhood of London.

TO JONATHAN HUTCHINSON.

Earlham, 1st mo. 3rd, 1835.

May the year 1835 be replete with rich blessings to thee, both in body and soul! "The God of hope fill thee with all joy and peace in believing, that thou mayest abound in hope through the power of the Holy Ghost!"

My dearest Mary and I have passed a very interesting, and, on the whole, encouraging time, since I last wrote. About five weeks were taken up by the various meetings and families of Kingston and Longford Monthly Meetings; and it was a great comfort to us to be permitted to labour together. I ventured to convene many public meetings, which cost me, as thou mayest believe, much feeling, and sometimes conflict. One of them, at Uxbridge, was attended by Joseph Bonaparte, the ex-king of Spain, and brother to Napoleon; and another at Jordan's, by William Penn, an amiable young man, the great grandson of our venerable Penn, who once attended that meeting, and now lies buried in the adjoining ground. It is a romantic and beautiful spot. We afterwards called on William's father, Granville Penn, of Stoke Park, a literary, invalided old gentleman; and were much pleased with him, his house, and his family. I have since supplied his young people

with a few religious books, and William promised me that he would read the "No Cross, no Crown."

FROM ROBERT WALPOLE.

London, January 12th, 1835.

MY DEAR GURNEY,

I could not return you thanks before for your letter, and for your kind present of your works, because I wished to read some of them attentively. I have now looked sufficiently at them to see how much there is in them, for which I ought to thank you; and mean to go through the whole with great care. The alterations in the new edition of that very sound work in defence of the Deity of Christ (the Biblical Notes), are considerable and they are improvements. It is a most valuable arrangement of the critical evidence on the subject; nothing can be more unexceptionable than the controversial part of it; the whole is marked with a most candid and Christian spirit.

The Portable Evidence of Christianity is an admirable summary of that particular evidence which is the subject of the work. The fourth and fifth sections are the parts with which I was particularly pleased. The elaborate volume on the religious principles of the Friends requires to be very attentively perused; and I mean at the same time to go through Barclay's Apology. The introductory part, to which you drew my attention, is a most able statement of the prominent principle in the creed of your Society. I have no doubt that Milton at one period of his life approximated to it.

Joseph John Gurney's labours in London were now brought to a conclusion by a visit to the Friends of Westminster, in which he was accompanied by his wife, who had been lately "acknowledged" as a

minister. On his return from this engagement he writes:—

3rd mo. 3rd. No words can express the relief (not without a most undeserved portion of real internal quiet and peace,) of having quite finished London and Middlesex. Of my beloved wife I may say, she has been a helper indeed. We have laboured in close and uninterrupted unity and harmony from house to house.

FROM JONATHAN HUTCHINSON.

Gedney, 1st mo. 29th, 1835.

. . . I am at present favoured with a considerable degree of relief from mental suffering; yet former experience convinces me that I ought to "rejoice with trembling," and, if I express my feelings at all, that it should be in the subdued and chastened voice of deep humiliation.

A few weeks later, after alluding to a severe attack of illness, Jonathan Hutchinson writes, under date 2nd mo. 26th:—

Though I believe myself convalescent, it would be presumptuous to be sanguine. I shall at present only add that goodness and mercy attend me. Praised be the Lord!

These were the last lines received by Joseph John Gurney from his long-loved and honoured friend. He peacefully expired, after a very short illness, on the 1st of the 4th mo. 1835.

"It was on a beautiful bright day of sunshine, when his favourite 'green Gedney' looked greener than usual," says Joseph John Gurney in a tribute to his memory written two years later, "that my dear wife and myself

attended the funeral of my beloved friend and father in the truth, Jonathan Hutchinson. Many Friends were convened from different parts, and the villagers of the place and neighbourhood flocked in large numbers, to pay their last token of respect. 'So the best man in Gedney is gone,' said one poor labourer to another. 'What!' said the other, 'is Mr. Hutchinson dead?' His remains were deposited in a little family burying ground, not far from his house, where his respectable, though not wealthy predecessors, had been laid in their turns during several generations, and which he had taken the pains to plant with considerable taste. Indeed it was truly remarkable, with what skill this ardent, and almost poetic lover of nature, had contrived to adorn, by judicious planting, the small estate of rich pasture land, which he inherited from his ancestors; who had possessed it for the period, as I understand of about 200 years, never rising above or falling below the rank of respectable yeomen; and since the rise of Friends, members of that religious Society.

"The funeral was an occasion of precious, comforting solemnity. The meeting afforded a full opportunity for reverent waiting upon the Lord, and for the preaching of the glorious gospel of our holy Redeemer; all seemed united, not only in a sense of their own great loss, but in some view and apprehension of his blessedness,—the blessedness of one who had lived and died in the Lord.

Surely this beloved friend, this humble, devoted Christian, rests in Jesus; surely 'when Christ, who is our life, shall appear,' he also shall 'appear with him in glory.'" *

* Colossians iii. 4.

CHAPTER XV.

LABOURS IN CONNECTION WITH "THE BEACON."

1835—1836. ÆT. 47—48.

THE years 1835 and '36 were marked in the Society of Friends in England by the development of considerable religious discussion, in which Joseph J. Gurney was obliged by circumstances to take no unimportant part.

Nothing but a sense of duty could have sustained him in the course which he felt it right to take. It was a course attended by much mental suffering and humiliation, and he was accustomed to allude to this period as one of the most sorrowful of his life.

The Society of Friends, as is well known, took its rise about the middle of the 17th century. Raised up at a period of religious excitement, unparalleled in English history, the early Friends were instrumental, under the divine blessing, in bringing about a revival of primitive Christianity and vital godliness, to which the general historian of the Christian Church has not yet done justice. The successors of these devoted men inherited the results of their faithfulness, in the enjoyment of a large measure of civil and religious liberty; but, in the midst of ease and abundance, worldliness in too many instances gradually took possession of the heart; coolness

succeeded to zeal; and a traditional attachment to the opinions derived from early education, took the place of that vital change and depth of conviction which had wrought so marvellously in their forefathers. Brighter days followed; increased attention to the discipline purged the Society of many unworthy members; and, without the ordinary human provisions, or the stimulus of worldly emoluments, a body of faithful ministers was still raised up to preach, with increasing clearness and authority, the unsearchable riches of Christ. Yet whilst the preaching of the gospel amongst Friends, at this period, was often marked by great earnestness in setting forth the spirituality of religion, and the necessity of an inward experience, it was not always connected with an equally clear and practical enforcement of other great and not less essential portions of revealed truth, which, in the minds of the earlier Friends, were inseparably bound up with their deep and comprehensive views of the soul-searching and spiritual character of true Christianity.* And it may,

* "Christ," says George Fox, "gave himself, his *body*, for the life of the whole world; he was the offering for the sins of the whole world; *and paid the debt and made satisfaction.*" And surely no one who did not, in his heart, feel the deep practical value of this precious truth, could have addressed his suffering friends in the following touching strain:—"The heavenly joy fill your hearts and comfort you in the inward man in all tribulations! The glorious light is shining; the prisoners have hope of their pardon, *the debt being paid, and they freely purchased by Christ's blood.*" And again, "The voice of the bridegroom is heard in our land, and Christ is come amongst the prisoners, to visit them in their prison-houses; they have all hopes of releasement and free pardon, and to come out freely, *for the debt is paid.*" Selections from George Fox's Epistles by Samuel Tuke, pp. 12 and 17, second

perhaps, be added, that the increased attention to the discipline, valuable and important as it was, was too often associated with a rigid adherence to forms, and a tendency to multiply rules, and to make the exact carrying of them out, in degree at least, a substitute for that patient and discriminating wisdom, tempered with love, which should ever characterize Christian discipline. In this country the revival was happily connected with an increased attention to the education of the youth, (among the results of which may be noticed the establishment of the School at Ackworth,) and to the reading of the Holy Scriptures in families, which, though always recommended and carefully practised by the more faithful members, had too much fallen into disuse. It cannot but be considered as a striking evidence of the general prevalence of sound Christianity among the members, that when, towards the close of the eighteenth century, a minister from America attempted publicly to throw discredit upon the writings of the Old Testament; the Yearly Meeting openly disavowed the opinions attempted to be pressed upon it, and plainly declared itself on the side of the pure and simple truths of Holy Scripture.

edition. Without needlessly multiplying quotations, this note may be closed by the following testimony recorded among the dying sayings of a Friend in the year 1698. The passage, it may be observed, is, on account of its excellence, printed in large black letter, in the original editions of Piety Promoted. "Now is my soul redeemed to God, and he that hath redeemed me is near me. THE SUFFERINGS AND DEATH OF CHRIST, AND HIS AGONIES, THE SHEDDING OF HIS BLOOD, AND WHAT HE HATH DONE FOR ME, I FEEL NOW THAT I HAVE THE BENEFIT OF ALL. BLESSED BE MY REDEEMER WHO IS NEAR ME." Piety Promoted, part 2nd.

In the United States of North America also causes had been at work, which at length, between the years 1826 and 1828, produced a separation in five out of the eight Yearly Meetings which then constituted the Society of Friends there, of about one-third of the whole membership ; amongst whom Elias Hicks, an aged and influential minister, held the most prominent position. "Captivated by specious pretences to a refined spirituality," they had been led on, step by step, to an open denial of the fundamental doctrines of the Christian religion ; to the undervaluing of the Holy Scriptures ; and to the denial of the deity of the Lord Jesus Christ ; and of his offices as the Redeemer and Saviour of men, and the one Propitiation and Mediator with the Father. Not a few, who shrank from an avowal of these sentiments, were induced to join the ranks of the secession by the influence of personal feeling or family connections, being in many cases almost indifferent as regards evangelical truth.

The conflict of opinion amongst Friends in England was brought to a crisis by the publication of *The Beacon*, in the beginning of the year 1835. The late Isaac Crewdson, of Manchester, the author of this work, was a man greatly esteemed and beloved by a large circle, and was then in the station of an acknowledged minister. He had been brought up in all the strictness of an external Quakerism, and had early imbibed a strong attachment to its usages ; but it was not until towards middle life that evangelical truth dawned upon his mind. "I remember," says Joseph John Gurney in his Autobiography,

"telling my friend, Isaac Crewdson, nearly three years before the publication of *The Beacon*, that he and I had started in our race from opposite points, had met, and crossed on the road."

In the Yearly Meeting of 1835, the difficulties consequent on the publication of *The Beacon* formed a prominent topic for deliberation.

"It was proposed," writes Joseph John Gurney, "to appoint a committee to aid Lancashire Quarterly Meeting in the case; upon which I expressed my sentiment that the whole affair had better be left where it was, or in other words, all proceedings quashed. This proposition was over-ruled; and, notwithstanding my earnest request to the contrary, I was appointed on the committee. Arduous, indeed, did we find the service, when we met in Lancashire, at their summer Quarterly Meeting."

It will not be necessary in an abridgement like the present to enter into further details of the controversy.* It may be sufficient to say that after about two years, the labours of the Committee were brought to a close. A small secession occurred, principally in the meeting at Manchester; but no distinct body now survives to preserve a memorial of this secession. And though the loss of so many who might have been valuable members must be greatly deplored, it may be thankfully acknowledged that the Society of Friends in England has

* Anyone desiring a more detailed account of his labours in connection with what was known as the Beacon Controversy, may consult the previous edition of these Memoirs (1855), Vol. II., Chapters 27, 28 and 29.

been mercifully permitted to emerge from these difficulties, more than ever united in its attachment to the essential spirituality of the Christian religion, in its inseparable connection with pure evangelical truth.*

* See the first chapter on Christian doctrine in the Book of Discipline of the Society of Friends.

CHAPTER XVI.

DEATH OF HIS WIFE AND SISTER LOUISA.—RELIGIOUS SERVICE IN NORFOLK AND THE NORTH OF ENGLAND.—CONCERN TO VISIT AMERICA.

1835—1837. ÆT. 47—49.

8th mo. 3rd. Seven weeks have sped their rapid course since my last entry in this journal. During these weeks, the catalogue of deaths has been affectingly increased by the decease of my dear friend, Lord Suffield, in consequence of a fall from his horse. It has been a great blow to me, a sad loss as it relates to the poor blacks in our colonies, of whose sufferings, under the apprenticeship system, we hear grievous, heart-rending accounts. Lord Suffield died in the faith of a Christian, in humble reliance on the atonement of Christ. He spoke to Sir B. Brodie of the blessing which had mercifully rested on my feeble labours with him, in a religious point of view; which has been a comfort to me.

During this period the illness of his beloved daughter, from typhus fever, occasioned Joseph John Gurney much anxiety; and soon after her recovery he was once more plunged into deep affliction. It was an unlooked for stroke. His beloved wife, whose health had of late years much improved, had been unremitting in her attentions to his daughter during her illness, without apparently suffering in

consequence. The disease was, however, lurking in her constitution, and after some time made its appearance. The fever gradually gained ground, and she sank under it on the 29th of the 9th month.

TO A NEAR RELATIVE.

Earlham, 10th mo. 2nd, 1835.

. . . I begin in some degree to understand where I am, which, during the first two days after the unexpected stroke, I found to be difficult. The "inbreathings" of the Holy Spirit to which thy letter alludes, are my support and comfort under this bitter sorrow.

Never have I known such a combination as I found in her of a strong and lucid intellect, a sound judgment, great amiability and generosity, and deep, abiding piety. She was admirably versed in the Greek Testament; and used to read it to me with a fluency and beauty of pronunciation, and with a nice spiritual and critical discernment of its meaning which I have seldom known equalled.

The following stanzas written by Joseph John Gurney after her decease, beautifully describe her character:—

Her's was the cultured and the lucid mind,
The generous heart, the conduct ever kind,
The temper sensitive, yet always mild,
The frank simplicity of nature's child—
Nature unspoiled by fashion or by pride,
And yet subdued by grace, and sanctified;
The cheerfulness, devoid of base alloy,
That bade her speed her even course with joy,
Yet left full scope thro' her revolving years,
For love's fond grief and pity's softest tears;
The abstinence from self—a humble view
Of all she said, and did, and thought, and knew;

The elder's judgment in the youthful frame,
And love to God and man, a deathless flame.

* * * *

Blest was our union ; all that life endears
Brightened the current of those rapid years,
Brightened and swelled ;—around her bounty flowed,
Her soul, enlarging, with fresh fervour glowed ;
Her views of truth extending more and more,
As Scripture, daily studied, spread its store.
'Twas hers each rougher wave of life to smooth,
To advise and comfort, elevate and soothe.
Fondly we hoped, when, with no faltering voice
She bade her friends in Jesus Christ rejoice,
Fondly we hoped, her gifts with years would grow
To enlarge, improve, the struggling church below ;
But God ordained a higher walk of love,
In boundless regions, with the blest above ;
The summons came, the accepted hour was given,
Her sainted spirit smiled and sprang to heaven.

More than a hundred letters which have been preserved amongst his papers manifest the deep feeling which the event awakened in the circle of his friends.

FROM THE BISHOP OF NORWICH

(then in his 91st year).

London, October 3rd, 1835.

MY VERY DEAR FRIEND,

Taught by severe experience, no one can know better than I do how to estimate your loss ; a loss for which you want no Bishop to remind you that there is only one remedy.

Yours ever most sincerely and affectionately,

HENRY NORWICH.

One letter of sympathy he highly valued was received at this time from Dr. Olinthus Gregory ; Professor of Mathematics at the Royal Academy at Woolwich, and

author of several valuable works. Joseph John Gurney had but recently made his acquaintance, and describes him as "a most agreeable and instructive companion."

FROM DR. OLINTHUS GREGORY.

Woolwich, 19th October, 1835.

. . . What a mercy, that in the midst of the darkness and desolation, the grief and the agony, in which so heavy a stroke leaves an affectionate spirit, you are not without "strong consolation." You have lost her whom your soul loved, but blessed be God, *only for a season*. A few more years of active exertion in promoting the glory of God, and the salvation of souls, and then you and she will again meet to separate no more for ever. O! the ineffable delights of that state, in which there is a perpetual increase of knowledge without any mixture of error; holiness without the least degree of sin; constant peace and joy without the slightest intermixture of sorrow, weariness, or pain; the most pleasing, refreshing, unwearying society, in which no misconception of motive, sentiment, or principle can enter; the uninterrupted exercise of the purest love; "the spirits of the just made perfect" intermingling their energies and their excellencies in an ever augmenting, ever flowing stream.

"I can gratefully acknowledge," writes Joseph John Gurney to a relative, a few weeks after his bereavement, "that I am surrounded with many precious alleviations, and am not forsaken by the God of all hope and comfort."

Amidst his engagements at this period, he found time to write a short tract on a subject in which he had been long interested. This he published in the

spring of this year, under the title of A Letter to a Clerical Friend on the accordance of Geological Discovery with Natural and Revealed Religion.* Deeply as he was convinced of the inspiration of Holy Scripture, and steadily as he was opposed to any theory of the creation not reconcilable with the inspired record, he was well assured that the investigations of an enlightened science, when conducted in a proper spirit, can, in the end, serve only the more completely to illustrate the harmony of the Divine mind as manifested for purposes distinct, yet not contradictory, in the book of nature and the book of grace. "Let Geology," he writes in one of his letters, "have her full scope in discovering the ancient secrets of the crust of the earth — she will wonderfully elucidate natural theology, and inflict no wound on the religion of the Bible."

In the fifth month, as usual, he attended the Yearly Meeting. Referring to it in the Autobiography, he says :—

> The Yearly Meeting of 1836 was a time of no small interest and importance. In consequence of the unfair questioning which had arisen on the Society's views of the Holy Scriptures, it was agreed to issue a declaration on that subject. I ventured to state to the Yearly Meeting what I apprehended ought to be the substance of it. These suggestions were afterwards adopted ; the declaration was brought in and passed, with the warm concurrence of the body at large. It formed a part of the general epistle, which was carefully drawn up by a

* This tract is reprinted in the Minor Works, Vol. ii., p. 201.

judicious committee, and I believe it to be as clear and important a document, considered as a confession of faith, as was ever put forth by a body of professing Christians. It certainly ought to be received as a sufficient reply to all doubters and cavillers on the subject of the Christian belief of the Society of Friends. The issue of the Yearly Meeting afforded to my own mind a most acceptable relief.*

In the course of the summer Joseph John Gurney was occupied in various religious engagements amongst Friends and others, principally in his own county.

"It was a time," he remarks in his Autobiography, "during which I had much to suffer, not only from missing my dearest earthly companion, but from the weakness of my nervous system; yet in the blessed influence of the Spirit, the Comforter, and in the exercise of ministerial labour, I found from time to time, the requisite relief. This was particularly the case in two of the visits, one to Lowestoft and Pakefield, where my dear sister Richenda Cunningham was a special helper; and the other to Wells and Holkham. In the latter I had some rather intimate communication with Lady Ann Coke, for whom I have long entertained a sincere friendship; and, at night, read the Scriptures and ministered to the whole family, guests and household, from seventy to eighty in number. It was a time of much solemnity, and reminded me of the visit to Knowsley, already recorded in this Memoir. Thomas William Coke,† is the prince of British commoners, now a very old man, a complete gentleman of the old

* See Book of Christian Discipline of the Society of Friends, pp. 13—14.

† Afterwards Earl of Leicester.

school, eminently courteous, and remarkable for a frank, honest demeanour. I was with him some time since, at his one hundred and first half-yearly audit, when 110 tenants came to dine with him and pay their rents."

In the autumn of 1836, after further service in Lancashire, he was also much occupied in a somewhat extended course of religious labour in the North of England and in Scotland. Of these engagements he has preserved the following record in the Autobiography.

The sabbath was spent at York, and a large public meeting held in the evening, On the following morning, a meeting of peculiar solemnity took place, greatly to the comfort of my own mind, with the patients in the "Retreat."* It afforded me renewed evidence of a fact of which I had been before convinced, that insanity in its more moderate degrees, by no means prevents the worship of Almighty God; and further, that the public acts of worship are highly soothing to persons afflicted with that worst of natural maladies. On the occasion now mentioned, many of the poor sufferers found relief in abundant tears, and I trust some ability was afforded us even to rejoice together in the Lord our Redeemer.

From York we proceeded to Darlington, where we spent a few interesting days. It was a great pleasure to find ourselves under the roof of our cousins Jonathan and Hannah C. Backhouse. They had been travelling for some years in America, and great was the comfort of their friends in the restoration to their home and family.

* An establishment for the insane near York.

Whilst at Darlington I felt much interested in the religious welfare of the coal-pit men in that neighbourhood; there being too much reason to believe that infidel, and even atheistic publications had been extensively circulated amongst them. A meeting of them was convened one first day afternoon, at a pit's mouth near Bishop Auckland, a temporary awning having been erected for the purpose. A very large company assembled, (from 1500 to 2000,) and I trust it was a time in which the truth was permitted to triumph over all doubts and cavils. I afterwards held a similar meeting near Newcastle. We then pursued our course into Scotland. Lively and pleasant, indeed, was our short sojourn in Edinburgh. More particularly was I pleased to form a friendship with Dr. Abercrombie, the author of those able works, so generally esteemed, on the Intellectual Powers and Moral Feelings. He came to dine with us at our hotel, and I took the opportunity of explaining to him the view of Friends that the light which enables the conscience to perceive the dictates of the divine law, even independently of an outward revelation, is a measure of the influence of the Spirit, graciously bestowed on all men through Jesus Christ our Lord. Dr. Abercrombie is considered the first physician in Edinburgh. His works display a mind of a very lucid and acute character; a combination of sound philosophy and evangelical piety, which renders them invaluable. We enjoyed some true communion in spirit before we parted.

During Joseph John Gurney's absence on this journey, he received the sorrowful tidings of the decease, after a rather lingering illness, of his sister Louisa Hoare, the wife of the late Samuel Hoare, of

Hampstead. With the warmth of brotherly affection, he thus traces her character in the Autobiography.

What a sister and friend has Louisa been to me ; and how glowing is the picture of her that memory is often painting for me ! Perhaps I should not be far wrong in estimating her as superior, in point of talent, to any other of my father's eleven children. She was a calm, deep thinker, and applied her well wrought out views and principles to action with a perseverance and exactness which were very uncommon. No small sense had she of the true bearing and value of the views of Friends ; but her circumstances in married life strongly led in another direction. Education was her great forte. Her work on Nursery Discipline, or the Early Education of Children, is replete with wise thoughts, well expressed, and has met with a widely extended circulation. The decease of her eldest son inflicted a wound on her sensitive constitution from which she never recovered ; but her hold on the truth, and on its blessed promises, was never shaken.

The winter was spent by Joseph John Gurney mostly at home. During this recess from more active labours, a prospect of extensive service in America gradually opened before him with increasing clearness.

TO HIS BROTHER SAMUEL GURNEY.

Fakenham, 1st mo. 20th, 1837.

I believe that I ought no longer to delay informing thee of my present condition of mind in reference to religious service. Our dear sister Fry is more aware than you are of the remarkable measure of mental conflict under which I have suffered for several months past.

About ten days ago, this conflict was wonderfully removed in the view of quietly submitting, without much further delay, to a prospect which has been more or less floating before me for nearly twenty years, of no less a magnitude than that of *crossing the Atlantic, and visiting Friends and others in America.* My present apprehension is, that, if nothing providential forbids, it may probably devolve upon me to mention the subject at our ensuing Monthly Meeting, that is, on fifth day, the 9th of next month.

I am quite tranquil, and feel a hope that if this matter is required, the Lord will not be wanting in giving me the *double evidence* which such a service seems to demand.

TO THOMAS FOWELL BUXTON.

Earlham, 1st mo. 28th, 1837.

Thanks for thy verbal advice on the subject of America, and still more thanks for thy letter, which I am able to digest with quietness to-day, under a peculiar feeling of rest and relief. I very much accord with thee in thy view of the principles on which it must be settled. "Do the will of God, whatsoever sacrifice it may bring in its train, but take care not to involve yourself in the sacrifice until you are quite sure that it is his will."

To both of these positions I say, "Amen"; but I wish to be preserved from exaggerating either the sacrifice itself, or the kind and measure of evidence it requires. On both these points I desire to be as simple as a child. First, with respect to the sacrifice, I feel and acknowledge it to be great, and by far the greatest I have ever been called upon to make in my Christian course. Yet I do not consider that absence

in a distant land during two or even three years, involves the permanent surrender either of my home privileges or home duties. It is what most men would submit to without much hesitation in the pursuit of health. With respect to my darling children, and all over whom I am here permitted to exercise some beneficial influence, my mind is stayed upon two grand considerations. First, that the influence of Christian love, and even of Christian authority when grounded in love, is by no means extinguished, but in some respects increased, by the absence of the party who exerts it, and it may by the very discipline which a temporary separation involves, be prepared for a yet more vigorous and decided exercise in future. And secondly, and more especially, that if my absence is ordered of the Lord, it is far safer for my children as well as for myself, that I should be absent than present; for there is no example which I could set before them with so little advantage as that of disobedience to the glorious Saviour to whose service I wish them to be devoted.

These remarks bring me to my second head—the point of *evidence*. I am free to confess, that for evidence I expect only a quiet, deliberate, *settled* sense of duty, in connection with my general call to the ministry; such a sense of duty as I cannot possibly bring upon myself; which lives through times of appalling cloudiness; and which ever and anon, at happier seasons, bursts forth with a brightness all its own, rises into authority by its native power, and brings me, in spite of all discouragements, into a happy and easy tranquillity, if I am but submissive to it.

My security and success in the work have ever been found to depend on a simple, faithful following of the Lord's "anointing." I am far from confining this view of the immediate guidance of the Holy Spirit to the

work of the ministry. I apply it generally to our whole course of duty, and even to temporal avocations, which are more or less connected with our own religious interests and those of others. I think thy own experience with respect to parliament and parliamentary duties has, in an eminent degree, tallied with this remark. But I nevertheless conceive that the application of this doctrine to the ministry of the Gospel is marked with preeminent clearness, and operates with peculiar force.

With respect to America, after all that can be said on every hand, my only course is to go to my Lord and Master, in simple faith and fervent prayer, with the question—"Is it of myself, or is it of thee?" or, in other words, "Is it wrong or is it right?" the two questions being perfectly equivalent.

My humble hope and belief is, that if this thing be not required of me, he will either providentially or spiritually, cast a bond upon me which will detain me here; and that if it be required, *you* will all be able, in due season, to adopt the language, "Loose him, and let him go."

TO HIS SISTER ELIZABETH FRY.

Norwich, 1st mo. 31st, 1837.

I am glad to report myself to-day, as far better in body; and in mind tranquil and at ease, in unreserved submission to the prospect already mentioned to thee. With regard to time, when such a burden is decidedly laid upon the mind, there is nothing like throwing it off without unnecessary delay. Otherwise one is crippled and spoiled for everything else. With respect to the Monthly Meeting, I believe it best to give Friends their *full time*, though an early beginning of it may be the

consequence. I have endeavoured just to tread on the "stepping stones" as they have appeared, and in this way have now mentioned the subject to all my brothers and sisters, and to all my partners in the Norwich bank. The result is, less difficulty and obstruction than might have been anticipated.

According to the Christian order which has been long established in the Society of Friends, it was necessary, before Joseph John Gurney could go forth in the extensive service now before him, that he should obtain not only the concurrence of the Friends of his own neighbourhood and county, testified by the "certificates" of the Monthly and Quarterly Meetings of which he was a member; but also that of the Yearly Meeting of ministers and elders, consisting of representatives and others from the various meetings of Friends in those stations in Great Britain and Ireland. On the morning of the day on which he was about to lay the subject before the Friends of his own Monthly Meeting, he received the unlooked for intelligence of the death of his sister-in-law Lady Harriet Gurney.

He afterwards writes :—

2nd mo. 14th. Third day. I was favoured with much quietness of spirit on receiving these heavy tidings; and after seeing Catherine before her departure to Runcton, went to our solemn, most important meeting. The meeting for worship was refreshing, and yet deeply searching. Frances Page spoke excellently on the case of Elijah at Mount Horeb; and I was led to vindicate the certainty of the divine guidance by the voice of the Spirit; obedience to it being the only safe

path either for time or eternity. The women were requested to keep their seats for the Monthly Meeting; and, after a solemn pause, I fully unfolded my weighty concern for America, not feeling that the duty of so doing was in the least degree affected by the trial of the morning. The subject was well considered, under deep solemnity, and very full unity and sympathy were expressed by large numbers, so that a certificate was ordered. Early the next morning I went off with Anna to Runcton. There I passed sixth, seventh, and first days; a time of deep mourning indeed, especially sixth day. My dear brother (Daniel) is wonderfully calm and supported, though broken and sorely tried. I read with the household and others twice on first day; and we were, I trust, favoured with the gracious influences of the Holy Spirit, accompanied by a sweet apprehension of her perfect happiness.

3rd mo. 10*th.* Yesterday our Monthly Meeting was largely attended. We had a solemn meeting for worship, in which it was given to me to speak of the quietness of those in whom Christ governs. Afterwards my certificate was read and signed; it was to me inexpressibly affecting.

4th mo. 4*th.* The Quarterly Meeting, on fifth day last, was well attended, and a very solemn season; much unity was expressed, and the certificate of the Monthly Meeting was completed by an excellent endorsement.

4th mo. 10*th.* Peace of mind—the result of an arrangement with my partners, respecting my profits from business. I give up one-third of my own share of profits to those who stay at home and do the work. My partners have been very kind and considerate, and the arrangement is made from my own sense of propriety and duty. I have looked closely at the question of

renouncing a considerable proportion of my income, which, had I continued at home, might have been expended for the good of others; but it is done in apprehended obedience to a higher call; and with a sincere desire to promote the kingdom and glory of my Redeemer. As America opens before me, and the way to that vast field of service seems gradually clearing, my soul is bowed in reverent prostration before the Lord, with the earnest desire that he may be pleased to preserve me and my darling children, whom I am to leave behind, from falling into any of the snares of the enemy; and that we may meet again in peace, if it may be, on this earth; but, above all, and far beyond every other consideration, before his mercy-seat, in glory: there to unite, with many tenderly beloved ones, in endless songs of thanksgiving and praise to the Lord God, and to the Lamb.

Previously to the Yearly Meeting in London, he this year also attended the one in Ireland, which he describes as "a good one"; and says:—

"I trust I was enabled to preach the glorious Gospel with power."

Returning to England, he spent a first day in Bristol, before proceeding to London to attend the the Yearly Meeting there. He writes:—

On third day morning I brought forward my American prospect; it was most carefully sifted, and deliberated on, and ended with a clear decision for my liberation. At the adjournment, the following certificate, drawn up to my entire satisfaction, was passed and signed without alteration:—

TO FRIENDS IN NORTH AMERICA.

DEAR FRIENDS,

Our beloved friend, Joseph John Gurney, a minister in unity, and well approved amongst us, has, with much weight, informed us of an apprehension of religious duty, which, for some years, at times, has impressed his mind, to pay a visit in the love of the gospel of our Lord and Saviour Jesus Christ, to Friends in North America; he also informed us that he had a prospect of holding meetings with the people at large, in some places, in the course of his travels, and that he has an apprehension that he may find it laid upon him, to visit one or more of the West India Islands, on his return home. He has produced a certificate from his Monthly Meeting, endorsed by his Quarterly Meeting, expressive of their unity with him in his concern, and we think it right to add our testimony to theirs, that his life and conversation are consistent with his Christian profession.

This important and extensive concern has obtained our very serious and patient deliberation; after the expression of much unity and sympathy, this meeting concurs with his prospect and liberates him for the service before him. In granting him our certificate we commend our dear friend to the tender care of our Almighty Father in heaven. We feel a very strong desire that he may be kept in a state of humble, reverent watchfulness before the Lord, relying day by day, with holy faith and childlike simplicity, on the all-sufficiency of his grace; then should the enemy be permitted sorely to buffet him, we trust that neither in heights nor depths will anything be permitted to harm him; but that wherever he may be led in the service of his Lord, he may both in public and in private, out of a good conversation, show forth his works with the meekness of wisdom. Desiring that it may please the great Head of the church to prosper his labours among you, and at their conclusion grant him a safe and peaceful return to his family and friends, and that he may obtain your kind and tender sympathy,

With the salutation of Christian love,

We are your friends.

Signed by desire and on behalf of the Yearly Meeting of Ministers and Elders, held in London, by adjournments, the 22nd and 23rd of the 5th, and the 3rd of the 6th month, 1837.

WILLIAM ALLEN,
Clerk.

FROM WILLIAM ALLEN.

6th of the 7th mo., 1837.

MY DEAR FRIEND,

The love and sympathy I feel for and with thee, would have brought me to Liverpool instead of this letter, if circumstances had not been too adverse to the undertaking. May the sacrifice of all, which I believe thou hast made, be accepted by our divine Master; and may he condescend to hear and to answer the ardent prayers which thy fellow-servants are pouring out before him for thy preservation, and for a blessing upon thy labours in his cause! May he preserve thee humble, and ever depending upon himself, in all thy movements and undertakings; and then whatever may be the permission of his providence, in life or in death, thou wilt be sweetly and eternally his own, and he will give thee to feel that it is so. Remember those precious words, "I know my sheep, and am known of mine." My feelings are too solemn at present to admit of more than farewell in the Lord, my beloved brother, and may he be with thee in every extremity. So prays thy affectionate

WILLIAM ALLEN.

7th mo. 4th. I leave home to-day in much quietness and peace. We had a very interesting leave-taking with my Norwich friends and associates on first day evening. I have been favoured to clear away all matters of business, and to leave things in such order, that if my life should drop, no one would be put to any difficulty about my affairs. Quietness and peace are permitted to reign over my mind. We had a solemn time with the servants this morning after reading. May the grace of our Lord Jesus Christ be abundantly with us all!

CHAPTER XVII.

VISIT TO THE UNITED STATES.

1837—1838. ÆT. 49—50.

JOSEPH JOHN GURNEY embarked from Liverpool in the Philadelphia packet, *Monongahela*, Captain Mierkin, on the 8th of the 7th mo. 1837. Owing to a succession of head winds and occasional calms, the voyage occupied seven weeks.

7th mo. 8th. On board the Monongahela, seventh day night. My circumstances are so new, so strange to my natural feelings, that it is no wonder that I can as yet hardly understand myself. But I *can* understand, that the Lord has condescended, in an astonishing manner, to hear the broken and feeble petitions of one of the very weakest of his children; so that, through infinite mercy, even I am not a castaway, but graciously protected by the wing of his love, and sent forth, under a measure of his own anointing, for his own service. Our parting from the little circle at Earlham last third day, our journey to Liverpool, our short sojourn there at the pleasant abode of our dear hospitable friends, I. and T. Hadwen, the precious meetings which we have enjoyed in that dearly beloved family party, have all bespoken the loving-kindness and tender mercy of the Lord; and, not least, our parting religious opportunity on board this vessel, when my dear sister Fry once more raised her voice in solemn supplication. What am I,

that the Lord should permit so many of his servants to be my helpers, and to utter blessed words for my encouragement—words full of hope and confidence, and flowing with a Saviour's love? Bow, O my soul, in reverent gratitude before the God of thy life, who has so richly provided for thy means, cleared away every obstruction, and is now making a path for his servant through the mighty deep. The feeling of being on the bosom of the ocean for so long a voyage, is touching and sublime; and might lay painful hold on my nervous nature, were it not for some happy sense of the sustaining and protecting arm of omnipotent love. William Forster's last words in ministry to me, were for the purpose of reminding me of our blessed Saviour's declaration, "Behold I am with you alway, even unto the end of the world." Here is my security, here let me take my rest.

The intervals of leisure afforded by the voyage were employed by him in several minor literary undertakings. Besides the Tribute to the Memory of Jonathan Hutchinson, subsequently published, it was now that he wrote, at the request of one of his nephews, the little volume of Autobiography, of which so many extracts have been laid before the reader. Meanwhile his fellow-passengers were not forgotten.

7th mo. 16th. The wind is clean contrary, which is somewhat of a trial to my easily discouraged mind; but I am thankful to have a little faith given me according to my need. We have enjoyed two very solemn meetings, in the cabin and on the deck, attended by about fifty, the captain, passengers, sailors, &c. I trust the glorious gospel was not preached in vain; the sailors, especially, appearing very thoughtful and attentive.

7th mo. 27th. I had much satisfaction last evening, in lecturing a third time, to most of our party, on the Evidence for religion derived from Science.

Sixth day morning, lat. 47 *deg., long.* 45. We have been in the midst of a great fog since yesterday morning; and the bell at the head of the vessel was ringing ever and anon during the night, to warn any wandering vessel of our near approach. This sort of weather is very common in the neighbourhood of the banks of Newfoundland, and seems rather trying to the captain and most on board. It is calculated to make us especially feel the value of the guiding eye as well as the protecting arm of our God. The solemn sound of the bell during the night kept me awake for many hours. I felt both the singularity and the seriousness of my position, but I trust I was not mistaken in the belief that the Master, whose I am and whom I desire to serve, quieted me with the gentle voice of his Spirit; giving me to believe that, as I had borne testimony to him in the cities of my native land, so I shall have to do the same at Philadelphia. May I be bold, discreet, and faithful therein, seeking to be wise as the serpent, and harmless as the dove; above all, seeking after the steadfastness and integrity which are in Christ.

8th mo. 10th. We have gone through some tedious navigation lately, having been compelled to make two long south-eastern tacks, in order to get clear of Newfoundland, and the fatal Virgin rocks. Notwithstanding these efforts, rather an awful degree of anxiety prevailed last night, lest our course, after all, might not be clear of them. However, a nearly fair wind carried us swiftly forward; we found ourselves past the danger this morning, and are now about 1,000 miles from Cape Henlopen. Thus have we renewed cause for thankful-

ness to the Author of our being, and I retire to rest with a quiet and hopeful mind.

Next morning. What rapid changes are we exposed to on this restless ocean! Soon after I made the above entry, the weather became stormy, the wind roaring, the night excessively dark, the lightning flashing, sails furled, the vessel drifting, the captain and his men all night in action and vociferation. My own mind was mercifully preserved in considerable quietness. This morning we have nothing left to alarm; solemn and sweet has been the meeting which we have just been holding in the cabin.

8th mo. 12th. We have now been five weeks on board this vessel. I had too readily given way to an impression that this day would see us in port. May I be instructed by the disappointed hope! As it is, I prefer having a few more days at sea, that I may finish a little essay at Autobiography.

8th mo. 25th. We reached Philadelphia last night, at nine o'clock, after an interesting voyage up the bay and river of the Delaware. The first introduction to America has been fraught with lively interest; and my arrival at my peaceful abode, at John and Hannah Paul's, was marked by much comfort and tranquillity: —my dear friend, Stephen Grellet, being here to receive me.

8th mo. 27th, first day afternoon. It is more interesting to me than I know how to set forth, to be at length engaged in the work in this land. My way has been rather remarkably made so far; and a general meeting for Friends is appointed for this evening at Arch Street Meeting-house. The meeting of the Northern district, attended this morning, was large, and favoured with much solemnity. I trust some hearts were touched. After meeting "a brook by the way" was most

graciously bestowed at Samuel and Jane Bettle's. Oh, the privilege of living gospel fellowship with the Lord's children! I cannot express how thankful I am to find that after all my conflicts and temptations, it is yet mine. Lord what can I render?

After three days spent in Philadelphia, Joseph John Gurney's course was directed to Ohio and Indiana, where he was desirous of attending the ensuing Yearly Meetings of Friends in those parts.

TO HIS CHILDREN.

On board the canal boat, on the Pennsylvania Canal between Philadelphia and Pittsburg, 8th mo. 29th, 1837.

My last letter would bring you up to my first sabbath at Philadelphia. It was a very good day, and, I hope, worth the preparatory discipline attending our long voyage. I attended one large meeting in the morning; a second in the afternoon; and in the evening a *general* assemblage of the Friends met me at Arch Street Meeting-house, about two thousand present; I believe the largest assembly of Friends that has been known there since the Hicksite separation. It was a noble sight, and proved a satisfactory meeting. It was particularly laid upon me to defend the character of the early Friends, with some reference to the original formation of the society here: but, in connexion with this subject, ample was the scope afforded for the plain declaration of the great truths of the gospel. Thus the day ended well; the ice was fairly broken at Philadelphia; and at five o'clock yesterday morning, (second day,) I set off with an easy mind, with my kind friend John Paul for my companion, towards the next object, Ohio Yearly Meeting. The route lies through Pittsburg, which is about three hundred miles from Philadelphia.

We travelled about one hundred miles to Harrisburg, (the seat of the Pennsylvanian government,) by railroad, passing through a well wooded, fairly cultivated country, not unlike the scenery of England, but on a larger scale; the grain harvest quite finished, but the Indian corn still growing in large quantities and of a great height. Its appearance is beautiful. At Harrisburg we got into the canal boat. The canal passes through a delightful country, alongside part of the Susquehannah, then of the Juniatta. Both these rivers are highly picturesque; lofty and well wooded hills rising from them, and the trees on the banks, rich and varied. The scenery is amongst the finest I have anywhere seen; but peculiar, not very like anything in England. As to natural history, I have observed the bald eagle quietly seated on a tall tree; the osprey floating over the river; abundance of small black and white woodpeckers with red heads; the "yellow bird," a tiny, active creature, of bright yellow and black; the large green bull frog, (good to eat,) and the water snake, of a muddy green; also a variety of beautiful wild plants; splendid specimens of lobelia, blue and crimson, œnothera, convolvulus, calceolaria, wild sunflower, &c.

We have a fine company of Americans crowded together. The four judges of the supreme court of Pennsylvania are of the number; but appear to claim little supereminence. All are equal here, with the single exception of the *coloured.* The chief justice Gibson tells me that small crimes decrease, but that heavy ones fearfully increase; which *he* ascribes to the determination prevailing amongst Americans, to do *what they please.* Yet I am not unfavourably impressed by what I have seen of temper, demeanour, manners, &c.; *quite the contrary.* Everybody seems good tempered, as if the degree of roughness which they undergo had

rubbed off corners. The American aspect is very much marked; countenances eager and intelligent; with a peculiar air of independence; but there is no want of polish in those whom *we* should consider as constituting the upper class. These four judges are decidedly agreeable, especially chief justice Gibson, and judge Dallas; cultivated and intellectual men. They tell me that the English common law is maintained here, with the exception of a few changes introduced by American statute.

Yesterday we passed over the Alleghany range of mountains, by a wondrous railroad, consisting of a series of levels and inclined planes, rising in all about 1400 feet from the first level. Along the levels we were drawn by horses; up the inclined planes by ropes and pullies, and steam power; and are let down by similar ropes in the descent. It is a vast triumph of human art and enterprise. At Johnstown on the western side of the Alleghanies, we again took the canal, and are now upon it, on our way to Pittsburg.

At Mount Pleasant, he writes in his Journal:—

First day evening, 9th mo. 3rd. After a voyage of uncommon interest, as to the grandeur of the scenery, we arrived at Wheeling by a row-boat, (in the dark the last four miles,) about eleven o'clock on sixth day night; and, by a romantic road through the forest, came to this place while the meeting of ministers and elders was sitting. We entered while our beloved friend Stephen Grellet was engaged in prayer. I felt much sweet peace in the arrival, and met a warm reception from Friends. The meeting this morning was, to the view of an Englishman, very large; a very mixed company; the scene highly novel and interesting; carriages of various

kinds, and numerous horses, thronging, first to, and afterwards round the meeting-house. It was an exercising and very solemn time.

Smithfield, Ohio, 9th mo. 9th. Yesterday, Friends gave me their return certificate, couched in full terms of approbation and unity; the current of feeling and expression was as full as on any occasion I ever witnessed. Very interesting conference in company with my beloved Stephen Grellet, who has been throughout a friend and father to me.

This morning we had a good concluding sitting; men and women being together; a weighty and dignified close.

TO HIS SISTER ELIZABETH FRY.

Zanesville, Ohio, 9th mo. 24th, 1837.

It certainly has been very relieving and sweet to me to find myself in full unity with Friends in this part, whose returning certificate was all that I could desire. Since the Yearly Meeting I have held numerous meetings in country places, which have been large and exercising, many "Hicksites" attending; and much service towards them. Considerable impression appears to have been made in some instances. John Paul was my agreeable companion until after the Yearly Meeting in Ohio. Since then, Benjamin W. Ladd has taken me under his care, and is now driving me to Indiana.

In another letter he remarks:—

It is greatly to be regretted that the coloured people of this state are far from being on equal terms, in point of civil right, with the white population; and by a late law, their condition in this respect has become even worse than before. Repeated appeals to the legislature have been made in their favour by the Society of

Friends. In the meantime, they have more appearance of respectability, and even ease here, than in some others of the free states of the union.

Never, to the best of my knowledge, have I witnessed so remarkable an assemblage of people, as that which was convened for public worship at Richmond, on the commencement of the Yearly Meeting for Indiana: Friends and others, arriving on horseback, or in the grotesque carriages of the country. The horses, "hitched" to nearly every tree of the wood which surrounded the large red brick meeting-house, formed in themselves a curious spectacle. It was supposed that about 3000 people were accommodated within the walls; and nearly as many, unable to obtain a place in the house, were walking about on the premises. It is the constant custom of the people in the surrounding country, to attend the "Quakers' Meeting" on this particular occasion. . . . The whole population of Friends within the limits of this Yearly Meeting, is about 30,000.

10th mo. 7th. The Yearly Meeting ended with a time of unusual favour; solemn, fervent prayer fell to my lot at the close. Friends have given me a good minute of acknowledgement. Thus I have abundant cause to set up my Ebenezer, to praise the Lord for his goodness and to trust in him for the future.

Many days, after the conclusion of the Yearly Meeting, were occupied by Joseph John Gurney in visiting the settlements of Friends within a hundred miles of Richmond.

From Indiana, he proceeded to North Carolina; an arduous journey of six hundred miles across a region in parts but little settled or cultivated. It

appeared, at first, difficult to obtain a conveyance suitable for such a journey.

"It so happened, however," he writes in one of his letters, "that a worthy member of the society was employed to drive me to a neighbouring meeting, with a pair of horses which he used in his business, and in a carriage borrowed from one of his neighbours. The animals were diverse in colour, but admirably matched in pace and quality; doubtless it was because of their suitablility to each other that they bore the names of David and Jonathan. My friend and his horses suited me exactly, and continued to be my helpers through a much greater extent of country than I then contemplated. I bought a humble, but convenient waggon, on wooden springs; an active young man accompanied us on horse-back as our guide; and, our party being joined by three other Friends bound in the same direction, we set off on our journey in good health and spirits, at the rate of about four miles an hour, a rate which, though a slow one, was often exchanged for one still slower."

Gallipolis, on the Ohio, 10th mo. 20th. My mind has undergone a good deal of conflict, but is much at peace after the meeting this evening; the close of my labours at present on the western side of the Ohio. They have been numerous and arduous, but the Lord has been wonderfully condescending and gracious to me; and abundant cause for thankfulness have I for the help vouchsafed in the needful hour. We expect to cross the Ohio into Virginia to-morrow morning. May my gracious Lord and Master go with us to preserve us in perfect safety both of body and soul!

From one of his letters:—

"We left Gallipolis early in the morning, and having crossed the Ohio, we entered at once on the Virginian

forest. Our journey was adventurous and difficult, the road winding through apparently interminable woods; in some parts rocky and hilly; in others deep with mud. As night approached, and night in these regions comes on with little notice of twilight, we were pursuing our journey through the forest over a very high hill. By an almost precipitous descent, we arrived, just before total darkness, at a little farm-house, where we earnestly hoped that we should find a lodging. But no such accommodation was there. We were instructed to go half a mile further to a more likely tenement. In the course of this half-mile, we were in great danger of being overturned in descending the steep bank of a stream which it was necessary to cross, though all was then darkness. I shall not forget the comfort of at length finding ourselves in shelter and safety beside a blazing log fire, though with rough fare, and in a very humble dwelling. Of the two little beds in the kitchen, one was occupied by an elderly friend of our company and his wife; the other was kindly reserved for myself. The rest of our company were lodged in a small garret. Want of cleanliness is the only real pain on such occasions."

Their journey through Virginia was continued for several days along the romantic banks of the Kenhawa.

"It is a curious circumstance," writes Joseph John Gurney, "that numerous fountains of brine are found within a few yards of the river. We were told that they bored for it, to the amazing depth of six, seven, or eight hundred feet. The salt produced is excellent. The Americans are wonderfully eager and enterprising; but alas for the slaves, who are employed in these works!"

"We arrived at night-fall," he continues, "at a comfortable house of entertainment, kept by a notorious hunter, who, amidst the wild mountains and forests of this neighbourhood, had succeeded in destroying an amazing number of panthers, wolves, and bears. These animals are still frequent in a district which, with the exception of the narrow and fertile valley through which the river runs, defies all attempts at squatting or settling. Wild cats are also numerous here, and the deer abound. Not long previously, our landlord had killed two bears and three deer one morning before breakfast; at another time, a panther which, from the tip of its tail to that of its nose, measured ten feet ten inches. The young panthers are spotted; the old ones of a light brown. One day when on horseback, he was carrying a dead deer across his saddle through the forest, and suddenly found himself surrounded by seven wolves. The foremost aggressor, on a rising ground, was ready to make his spring; but the hunter shot him at once, and the others immediately fled.

In the course of the following day, we left the romantic river, and wound our way at a slow pace into the high country, this being the course which the new turnpike takes. As we were pursuing our journey in an uninteresting part of the road, and alongside of the forest, we observed on our right hand a small path running up a hill, through the wood. We had been advised to watch for it, and when found, to examine it for ourselves. We accordingly left our carriages, and after pursuing this sequestered path on foot not much more than fifty yards, we found ourselves, unexpectedly, on the flat top of a perpendicular rock, many hundred feet high. This was the celebrated "Hawk's Nest." We laid hold for safety on the bare boughs of a little cedar on the edge of the precipice, and willingly gave

ourselves up to the silent contemplation of one of the most magnificent prospects to be found in North America."

To be travelling through a population, a large proportion of which was then in a state of slavery, was a circumstance very affecting to Joseph John Gurney's feelings. But he was desirous to form no hasty judgment of the state of things around him.

"It is impossible," he remarks, "for a casual traveller to form an exact estimate of the real condition of the slaves in America. One thing is certain, that they are systematically excluded by law from all school instruction; and though, undoubtedly, there are many humane slave-holders, it follows from the very nature of the case, that great cruelties must often be perpetrated. I well remember that an ingenuous white lad who guided me, one day, to a bathing place on the banks of the Kenhawa, gave me an affecting account of the whippings with the cow-hide (sometimes amounting to 200 lashes), which are still often inflicted on these children of oppression. The best aspect under which I saw American slavery, was at the public meetings for worship, which were held in the course of this journey, in numerous towns and villages of Virginia and North Carolina. The slaves often attended in considerable numbers, and generally occupied the gallery, while the body of the house was filled by the white inhabitants.

I felt it to be a privilege on these occasions, freely to proclaim those grand principles of Christian truth, which are of equal application to bond and free; but which, nevertheless, when truly received and acted on, cannot fail to undermine the system of slavery."

Having arrived in North Carolina, he writes:—

TO WILLIAM FORSTER.

New Garden, North Carolina,
11th mo. 7th, 1837.

. . . I am now writing from Friends' New School House, where I am surrounded with a throng who are lodging in the house during the Yearly Meeting, besides boys and girls. My way seems fully open among Friends here, who abound in love and kindness. I suppose it must be considered a time of renewed visitation ; something which may be fitly called a revival, as I thought was the case both in Ohio and Indiana. It is impossible for me to doubt that I am where I ought to be ; the door for service is so wide open, and there is such a thirsty soil around me, waiting for the waters.

TO HIS CHILDREN.

New Garden, 11th mo. 8th, 1837.

It is an inexpressible pleasure to me thus to communicate with you, my tenderly beloved children ; need I say that you are the perpetual subject of my thoughts and prayers ; my fervent desire being that you may have abundant grace given you to serve the Lord in the beauty of holiness. . . .

You have heard of Nathan Hunt. He is now in his 80th year, brought up in humble life as a blacksmith, I believe, but a thorough gentleman in his manners, and his face shining with the "heavenly oil." It is delightful to be with the dear old man, to receive his unqualified tokens of hearty unity, and to hear his *outpourings* in the ministry.

I am staying at the boarding-school, an institution which promises well for the Society in these parts. The house is lately built in a very picturesque situation in the forest, near the old Meeting-house. The trees

are more *spreading* here than in the far west, where they grow to a very great height, and have insignificant tops. The burial ground is quite beautiful. A vast spreading oak adorns its centre. Here rest the remains of many poor British soldiers, who died of their wounds after Lord Cornwallis's victory at Guildford, in the first American war; the Meeting-house having then served as a hospital. It is a real pleasure and satisfaction to be among Friends in these parts; and I think it probable that I may have to visit the subordinate meetings of this state, before I attempt returning to Philadelphia. If so, I shall be journeying about in my humble, but comfortable, conveyance for some weeks. I wish you could take a peep at me and my carriage, driven by my honest, serious companion, William Kenworthy, and drawn by those homely, lively, faithful "creatures," David and Jonathan, the former bay, the latter white. Elizabeth Coggeshall, who visited England many years ago, is here, to my great comfort. She is a cheerful, pleasing Friend. I cannot picture to myself a more *wholesome* form of religion than she presents. Indeed, I may truly say, that abundant have been the confirmations which I have received since my lot has been cast in America, of the truth of those religious principles on which I am desirous of acting, and which, I trust, are increasingly precious to you. When the Lord's anointing is allowed its free course, without let, hindrance, or prejudice, fervent evangelical love of the Saviour prevailing in connection with it, the effect is delightful. May you and I prize it more and more!

From New Garden, Joseph John Gurney proceeded on a visit to the southern and eastern parts of the state, intending afterwards to go northwards to

Richmond in Virginia. This journey, by the same mode of conveyance, occupied another month.

Thomas Thompson's, Eno. Fifth day evening, 12th mo. 7th. We have arrived at this comfortable shelter after nightfall; our journey from Greensborough over very indifferent roads in part, having been thirty-eight miles. I have enjoyed and prized the quietness of this day, passed in travelling.

12th mo. 9th. A drive of thirteen miles this morning brought us to Chapel Hill, the seat of the North Carolina University. In the afternoon we held a meeting with the students, more than 100 out of 140 were present, besides two of the Professors, and the President, Governor Swaine. It was to me a very relieving time, the internal evidence of Christianity opening before me with great force and clearness, and utterance, and at last, I think, entrance being graciously given.

12th mo. 12th. Our time at Raleigh was unusually productive and interesting. The meeting on first day large, and much favoured; both white and black present. Yesterday, social and religious visits to many rather interesting people in their families—Judge Saunders, Judge Cameron (to tea,) with Episcopal, Presbyterian, and Methodist Ministers; and in the evening we held another very solemn meeting in the Presbyterian Meeting-house; parting in much peace from the inhabitants. The subjects of slavery, and the internal slave trade, have deeply distressed and affected my mind; but I have felt quite clear in restricting my public labours to the faithful preaching of the full gospel.

From one of his letters :—

I was treated with great politeness by some of the principal gentry of Raleigh ; and the meetings which were held during our visit of two days to the place, were well attended both by them and their slaves. But my heart was sickened by the accounts which I heard in this neighbourhood, of the prevalence of the internal slave trade. I was assured, on the best authority, that two-thirds of the funds of the bank of North Carolina were invested in loans to the slave merchants; and that not less than a million of dollars had been expended the year before, in the single county of Caswell, for the purchase of negroes on speculation. The plain fact is, that the lands of North Carolina and Virginia have been for so many years under a process of exhaustion by slave labour, that this labour is no longer a source of profit. The negroes themselves are now the only profitable article on the estate, and to breed them for sale insensibly becomes the regular business of the country. In defiance of the ties of home, matrimony and kindred, they are sold to the dealers, and afterwards transported to Alabama, Louisiana, and other states to the south and south-west ; and thus a traffic, ruinous in its own nature, and utterly disgraceful in its moral character, becomes more and more familiar to the slave-holding public of America. . . .

This part of the country is remarkable for swamps and jungles, which are still inhabited by bears and panthers; and alligators are frequent in some of the rivers. The soil is rich ; and, notwithstanding the unhealthiness of the climate, we found rather a large community of Friends settled in the district. George Fox visited this country, through great personal difficulties, and laid the foundation of a society here, which still maintains itself in a very creditable manner.

In his Journal he writes :—

12th mo. 31*st.* The last day of 1837 !

It is a solemn thing for me to close the present year ; and a cause of unutterable thankfulness, in looking back upon past conflicts, that I am permitted to close it in peace. Never, I believe, while memory lasts, shall I forget the " ringing in " of this year, by the West Ham bells, as I lay on my bed, in the midnight hour at Upton. Praise the Lord, O my soul, and all that is within me bless and hallow his glorious name !

After spending rather more than two weeks in Virginia, part of which was occupied in a visit to Richmond, the capital of that state, "a handsome city of 20,000 inhabitants," Joseph John Gurney proceeded to Washington.

" During a week's journey from Richmond to Washington," he writes in one of his letters, " we came to a considerable settlement of Friends at Cedar Creek. One of the principal of them, a person of high respectability, had been distributing, some time before, an excellent address against slavery, which had been issued by the Yearly Meeting of Philadelphia. This was an offence, which, by the law of Virginia, was punishable with two years imprisonment and hard labour in the penitentary. The case was brought before a court of justice, and our friend was in great peril. But his known respectability called forth the better feelings of the gentlemen of the district, with many of whom he was familiar ; and, greatly to their credit, the grand jury ignored the bill. I believe that his influence and labours in relation to this subject were by no means fruitless; improving sentiments respecting it were diffusing themselves in the neighbourhood ; and in our public meeting for worship, at Cedar Creek, some close

practical remarks, which were fully understood as applying to the evils of slavery, were listened to with great attention." . . .

After holding a meeting at Fredericksburgh, a considerable town, pleasantly situated on the Rappahanock, we took the steamer the next morning on the river Potomac, and enjoyed a delightful voyage of sixty miles, to the city of Washington. The river is of a magnificent breadth, the banks generally low and woody. Both the Virginia and Maryland shores, as we were informed, had been once highly cultivated ; but the blight of slavery has now rendered them comparatively unproductive.

On the south bank of the stream, not far from the city of Alexandria, is Mount Vernon, a lofty, wooded bluff, on which stands the elegant but simple villa where Washington lived, died and was buried. We had no opportunity of visiting this interesting spot ; but as we passed by it, we could not but pay a cordial mental tribute to the genius, as well as political and private virtue of that extraordinary man. To think of his having been both a soldier and a slave-holder, was, indeed, a subject of deep regret. But we nevertheless knew that he was a man of prayer, and his qualities of mind were peculiarly calculated to obtain for him the warmest affections of America and the respect of the world.

On the morning after our arrival we went up in good time to the Capitol, and were introduced to several of the senators, particularly to Colonel Preston, from South Carolina, a gentleman of remarkable urbanity of manners, and endued with what may be justly described as the silver tongue of eloquence. I also enjoyed a short interview with Daniel Webster. His forehead is of remarkable prominence and breadth, his eye penetrating ; and the little which I heard of

his public speaking was strong, clear, and fluent. With Henry Clay, of Kentucky, we conversed for some time in private. He is the Brougham of America, as it relates to his ready wit and powers of fervid declamatory argument ; but is doubtless his inferior in literary and scientific attainment. His figure is tall and slender, and there is an expression of humour and benevolence in his countenance, which, in connexion with his marked politeness, is very winning. He expressed kind feelings and good principles on the subject of slavery, as well as on that of the wrongs of the Aborigines. But he complained bitterly of the abolition movement, and was evidently, like other slave-holders, under the influence of some very strong prejudices.

In the evening we spent a very agreeable hour with John Quincy Adams, once the President of the United States, and almost the only anti-slavery advocate in congress, though, on several points, himself differing from the abolitionists. He is now an old man ; yet full of mental vigour and animation, and probably more fraught with learning and information than any other man in America. He received us with great kindness and cordiality. On a subsequent morning, at the early hour of nine o'clock, we were introduced to Martin Van Buren, the President, a gentleman of great affability and ease of manner, with much acuteness, and I think, benevolence also marked on his countenance. During our short interview, the subjects of our conversation were the African slave-trade, and the claims of the native Indian tribes ; on both which topics he spoke with a good deal of firmness. It was my endeavour to impress on the mind of the President the vast importance of the cordial co-operation of America with the European powers, in the suppression of the

slave-trade, on the perfectly reasonable principle of a mutual right of search, a principle which surely ought not to offend the pride of any one nation.

The principal object which I now had in view, in visiting Washington, was the holding of a meeting for worship with the officers of government and members of congress. My mind was attracted towards these public men, under a feeling of religious interest; and far beyond my expectation did my way open for accomplishing the purpose. Colonel Polk, the speaker of the representative assembly, granted me the use of the legislative hall; the chaplain of the house (a respectable Wesleyan minister) kindly surrendered his accustomed service for our accommodation; public invitation was given in the newspapers; and when we entered the hall, on the following first day morning, we found it crowded with the members of congress, their ladies, and many other persons. The President and other officers of the government were also of the company. It was to me a serious and critical occasion. One of my friends sat down with me in the speaker's rostrum; a feeling of calmness was graciously bestowed upon us; and a silent solemnity overspread the whole meeting. After a time, my mind became deeply impressed with the words of our blessed Redeemer, "I am the way, the truth, and the life." Speaking from this text, I was led to describe the main features of orthodox Christianity; to declare that these doctrines had been faithfully held by the Society of Friends, from their first rise to the present day; to dwell on the evidences, both historical and internal, which form the credentials of the gospel, considered as a message to mankind from the king of heaven and earth; to urge the claims of that message on the world at large, on America in particular, a country so remarkably blessed

by Divine Providence, and above all, on her statesmen and her legislators; to advise the devotional duties of the closet, as a guard against the dangers and temptations of politics; to dwell on the peaceable government of Christ by his Spirit; and finally to insist on the perfect law of righteousness, as applying to nations as well as individuals, to the whole of the affairs of men, both private and public. A solemn silence again prevailed at the close of the meeting; and after it was concluded, we received the warm greetings of Henry Clay, John Quincy Adams, and many other members, of whom we took our leave in the flowing of mutual kindness. Thus was I set free from the heavy burden which had been pressing upon me. In the evening we met a large assembly in the Methodist chapel in George Town, a populous place almost adjoining Washington; and the next morning pursued our journey forward to a small settlement of Friends in the state of Maryland.

In his Journal he writes:—

Baltimore, 1st mo. 25th. I have a truly comfortable home; and we have been favoured with a very relieving meeting this morning; many Hicksites. I have ventured to appoint two public meetings, and am about to engage in a family visit to the interesting flock here. My way seems remarkably made amongst them, to my humble admiration.

2nd mo. 2nd. My work has been arduous, and I hope is now done. I have gone through the families, in much feeling of poverty and humiliation; upwards of sixty visits. Large meeting of coloured people on fourth day evening; and, yesterday, meetings at the jail and penitentiary.

From Baltimore Joseph John Gurney proceeded to Philadelphia.

"The distance between the two cities," he observes, in one of his letters, "is about one hundred miles; and one circumstance on the journey is well calculated to interest a stranger. It is the conspicuousness of the line (though without any natural division) which separates the slave-wrought lands of Maryland, from the free territory of Pennsylvania. The sudden transit from inferior to superior cultivation, and from impoverished soil to fertility, is extremely striking, especially at the more advanced seasons of the year. It speaks volumes in proof of the impolicy of slavery. One can hardly imagine on what grounds this perpetual visible evidence can be long resisted."

Joseph John Gurney continued in Philadelphia and its neighbourhood upwards of three months. The Society of Friends in this city is still a numerous and influential body. Besides attending the Quarterly and other meetings in the city, and in some of the adjoining districts, as well as the Yearly Meeting, in usual course, he was closely engaged in paying religious visits to families of Friends in three out of the four "Monthly Meetings" into which the city is divided.

A minister of the gospel, more especially one engaged as he was, must not expect to have a course free from difficulty. Great is the trial, to the servant of Christ, of being misunderstood and misinterpreted by those who, as members of the same household of faith, equally desire to serve the same blessed Redeemer; but he may surely be consoled by the

reflection, that from age to age such has been the portion of many faithful believers.

"The dispensation, trying as it is," he writes, in one of his letters, in allusion to this subject, "has been, to myself, seasonable; a wonderful defence against undue exaltation; bringing me, from time to time, low and prostrate before the Lord. I thank God for the wholesome discipline; and earnestly do I desire and pray that not a single unchristian feeling towards my opposers may enter into my heart. I give them credit for much sincere love to Christ."

The following are from his Journal of this period:—

2nd mo. 4th. The Quarterly Meeting of ministers and elders, yesterday morning, passed off quietly and well; various calls and interviews with Friends in the after part of the day. O Lord, I most earnestly and reverently beseech thee, that, surrounded as I am by some opposing influences, and some share of perplexity, I may be enabled, by thy grace, to keep a conscience void of offence in thy sight, and in the sight of my fellow-men. O for a holy integrity and independence in the truth, united with the wisdom of the serpent, the meekness of the lamb, and the harmlessness of the dove!

Third day (*2nd mo. 6th*). Yesterday, the Quarterly Meeting; a good time; the ministry which fell to my lot was close and searching; but it is evident that I have a course of some difficulty and tribulation before me. May I accept it with all cheerfulness and submission!

Fifth day evening. We have passed through two days of family visiting; and I believe the gracious

anointing oil, which can alone qualify for the service, has not been withheld ; eight visits yesterday as a beginning ; ten to-day.

2nd mo. 18th. Good series of visits yesterday : drank tea very agreeably at Ellis Yarnell's. A quiet mind is mercifully bestowed this morning. Earnest are my breathings to the Lord, that I may be preserved from uttering anything this day in public, except under the "anointing" ; and that in and under this I may be gifted with a holy boldness in the truth.

22nd. To-day, Philadelphia Monthly Meeting at Arch Street. I laid my concern before Friends for visiting their families, which was acceded to. Only one opposing voice. Five family sittings since. I have felt much peace in having taken this further step with Friends ; and it is evident that, through mercy, my way is opening among them.

Second day evening, 3rd mo. 5th. The visit to Burlington was an occasion of encouragement and comfort. It is delightful to enlarge the boundaries of gospel fellowship. Rebecca Grellet, John Cox, Susan Smith and her children, Julia Clarke, and Abigail Barker, with many others, were then added to my list of Friends, known and loved. We returned as we came, by the rail-car and ice-boat, on fourth day morning, and pursued our family visits with quiet diligence during the remainder of the week. Yesterday was a favoured day. Something like the closing of the commission at the North meeting in the morning ; a very searching time, but I trust the power of the Lord accompanied the word.

3rd mo. 16th. The family visit in Arch Street, with dear Thomas Stewardson as a companion and elder, has hitherto sped well ; though the work has been very humbling. Good meeting yesterday ; my subject, "the

practical fruits of true Christianity." On the whole, I am thankful and cheered ; blessed be the name of the Lord. Now for the deep and watchful indwelling in Christ !

3rd mo. 25th. On fourth day I attended the Western Monthly Meeting. It was a weighty time. My concern to visit the families was warmly united with.

4th mo. 3rd. Arrived at my dear aged Friend Thomas Wistar's, at ten o'clock yesterday ; and we have spent two days together in family visiting, I hope and believe satisfactorily. Great watchfulness and weightiness of spirit are surely required in this work ! I have abundant cause for gratitude in the retrospect of the Western family visit. A large public meeting on sixth day evening, very relieving. The Yearly Meeting of Ministers and elders, on seventh day, a time of close exercise of mind. I am very thankful for close unity with such men as Stephen Grellet and John Cox. And, under the difficulties and discouragements which still remain, I desire to be very meek, quiet, patient, fearless in the Lord. My mind is remarkably tranquil.

4th mo. 22nd. Great are thy mercies, O Lord ; my soul desires to commemorate them with humble gratitude. The several sittings of the yearly meeting were large—larger than any known since the Hicksite separation, and increased towards the end. I was twice engaged in solemn prayer ; and, in the last sitting particularly, was somewhat enlarged in preaching. I also clearly unfolded my views of American Slavery, and paid a visit to the women's meeting, where there was evidently a very open door for service.

Whilst in Philadelphia and its neighbourhood, Joseph John Gurney took the opportunity of visiting several of the hospitals, prisons, and other public institutions. He was particularly interested with

the Eastern Penitentiary, in which he found the separate system of prison discipline "admirably conducted" under the care of Samuel Wood. In his letters he also alludes with much pleasure to his visits to the schools at West-town and Haverford.

The former is situated in a healthy and picturesque part of Chester County. The landscape around it of woods, hills, valleys, and here and there a little stream, is beautiful. Here about 230 of the children of Friends, of both sexes, receive, under judicious care, a guarded and religious education, on a somewhat higher scale than in the public schools belonging to our body at Ackworth and Croydon. The Holy Scriptures are daily read, and the children instructed in their contents. I have every reason to believe that the moral and religious influence of this institution is at once powerful and extensive. . . .

A drive of fifteen miles from West-town, across a "rolling" country of much picturesque beauty, brought us to Haverford, where there has been lately established an academy, or rather college, for the education of an older and more opulent class of lads. Repeatedly, and always with great pleasure, did I visit this institution. At this time there were seventy boys and young men accommodated in the house, which was built for the purpose, pursuing a course of classical and scientific study, under well-qualified teachers. Each of them is provided with a neat little chamber. This separate lodging I hold to be a most important provision for the moral and religious welfare of the young. There was an appearance of order and sobriety to be observed in these young persons, accompanied by an obvious infusion of American independence, which pleased me greatly. In many of the young people whom I saw in different

parts of the Union, after they had left this school, I was able clearly to trace the effects of that Christian care under which they had been placed at Haverford. The beauties of nature are not neglected. The house, which stands on an eminence, is in the midst of a pleasure ground, laid out after the English fashion. The boys had just been raising, among themselves and their friends, a purse of 2000 dollars, which has since been expended on an excellent conservatory. I look back on my visits to both of these seminaries with peculiar gratification. Long may they flourish for the intellectual and spiritual benefit of our young people!

CHAPTER XVIII.

VISIT TO FRIENDS IN AMERICA (*continued*).

1838—1839. ÆT. 50—51.

JOSEPH JOHN GURNEY left Philadelphia for New York on the 25th of the 5th month, 1838.

The journey from Philadelphia, of about one hundred miles, was the easy occupation of a morning. Friends were collecting for their Yearly Meeting in considerable numbers, not only from the immediate vicinity of the city, but from distant parts of the country; and more than a few from Canada. The followers of Elias Hicks are here the more numerous body, and have taken possession of the large old meeting-houses belonging to Friends. Our own meeting was composed of about 1000 persons, men and women, and was very agreeably conducted, the members being much united in their endeavours to maintain the cause of sound, primitive Christianity.

There are two large buildings in New York which may be hired for public meetings either of a philanthropic or religious character. The Tabernacle, in Broadway, which is large enough to contain 4000 people; and an old theatre now converted into a chapel, in Chatham street, which is said to hold more than 3000. Meetings for worship were appointed, at my request, in each of these buildings successively.

These were attended by a multitude of Hicksites as well as Friends and persons of other denominations; and I had reason to believe that the doctrines of Christianity, as plainly unfolded in the New Testament, were then listened to with attention and good-will by many who had been accustomed to neglect or oppose them. I have no doubt that religion, under various administrations, is bearing with great force on the stirring and intelligent population of this great city. . . .

After attending, at Newport, the Yearly Meeting of Friends in New England, he writes :—

6*th mo.* 16*th.* I look back on the week, now drawing to a close, with a degree of humble gratitude. There have been times when I could indeed say, "I am desolate and afflicted," but the spring of divine love and power has arisen from season to season; and the glorious truth has been in good dominion during the course of the Yearly Meeting, and at its close yesterday morning. There seems a good work going on among the young people in these parts; many of them are interesting and intelligent.

I had the opportunity of making the acquaintance of Judge Story, who was presiding over the circuit court of the United States, then in session at that place. His manners and appearance are remarkably lively, his conversation fluent, his information varied and extensive, and his legal lore almost unrivalled on this side of the Atlantic. The short time that I spent in his court afforded me an evidence of his good sense and acuteness in his capacity of a judge.

On our way from Newport to Providence we called upon another celebrated citizen of New England, Dr. Channing, who resides during the summer months in a sequestered villa on Rhode Island. The place is

embosomed in trees, and the garden is carefully laid out in green walks and flower beds like those of England.

He is a man of slender frame and small stature; his countenance as completely intellectual as any I know. His manners, in the first instance, appeared to me to be reserved, but he soon became free and animated, when we conversed on the subject of slavery. Every one knows that his pen is distinguished by felicitous vigour. His expressive portraits of John Milton and Napoleon Bonaparte are well known in England; and his useful little work on the internal evidences of Christianity, might lead one to suppose that the leaning of his mind is in favour of evangelical truth. His pamphlets on slavery, on the anexation of Texas to the Union, and now lastly on emanicipation, are full of just sentiments, expressed in a lively, pointed, and spirited style. Most heartily do I desire that he may at last find his rest in the fulness which is in Christ.

From his Journal :—

Providence, 6th mo. 25th. We were favoured with help from the sanctuary yesterday, both in our morning meeting, and in a very large public one in the Baptist house in the evening; in which the evidences of Christianity, and the Divinity of our Saviour were much before me. It was one of the best public meetings which I have held in America; Dr. Wayland, the President of the College, the professors, clergy, &c., were there. My writings are popular among them, and I appear to be personally so; but the Lord is laying me low, even in the dust.

New Bedford, 7th mo. 1st. The meeting with the students at the college, after a tea visit at Dr. Wayland's,

ended well. It was given to me to lead them to the internal evidence and practical bearing of Christianity. I was afterwards informed that a considerable impression was made on them. On third day, a precious visit to John and Elizabeth Meader, in the country; afterwards a truly baptising meeting at Providence institution—the Friends' boarding school, which is admirably planted, but lacks more pupils. I returned thither in the afternoon, for a talk with the children, and established the Ackworth plan of Scripture instruction. In the evening, another large public meeting at the Baptist house which was, to my own feelings, inexpressibly solemn.

Nantucket, 7th mo. 4th. Somewhat strange is the feeling of being on this island so often heard and read of, so entirely out of the way of my own things and people. Friends are still numerous here. Some interesting calls last evening, and a bird's-eye view of the town and island from a church steeple; the weather of the hottest.

7th mo. 7th. On fourth day, meeting for ministers and elders at Nantucket, some painful exercise in consequence of the state of things. The Quarterly Meeting large and interesting. R. Mott's ministry a great enjoyment to me, lively and Christian indeed! In the evening a large public meeting, and so relieving, that I was set quite at liberty (in tender mercy) for returning, yesterday morning, to New Bedford, by steamboat. We were favoured with a fine voyage. A precious concluding opportunity with R. Mott, at John Howland's last evening.

Joseph John Gurney continued for several weeks to be engaged in a course of religious labour in the

state of Massachusetts, including family visits to Friends of Lynn and Salem.

The following are some of his reflections on completing his fiftieth year:—

Amherst, New Hampshire, 8th mo. 2nd. I deeply feel the completion of my half century, only nine years younger than my loved father was when he died. Deep and numerous causes have I of humiliation in looking back on my past life, but the Lord has assuredly been very gracious with me, and has abundantly helped me by His good Spirit. I have been twenty-one years engaged in the ministry of the gospel, and all my works have been written within the last twenty years. I am permitted to look back on these labours of love with a considerable degree of satisfaction and peace; and I "trust I have a good conscience," as to not having intentionally baulked the cause of truth at any time, by not faithfully witnessing for Christ. It is my quietly settled and deliberate desire and intention, to devote the remainder of my days, be it shorter or longer, to the service of my holy and ever-blessed Redeemer; fixing my eye singly on him.

On his way to Amherst, he paid a visit to the well-known Theological Seminary at Andover, where he enjoyed a few hours' conversation with the late Moses Stuart, some particulars of which he has preserved in the following letter

TO HIS SISTER CATHERINE GURNEY.

Amherst, New Hampshire, 8th mo. 2nd, 1838.

At Andover, the seat of a theological seminary, open to all Protestants, the celebrated professor, Moses Stuart, (who re-published my book on the sabbath, with a

preface and notes,) has for many years carried on his Biblical researches. He is a man of sixty or upwards; of singular cordiality and simplicity of manners; and pours out his information in a most agreeable way.

We sat together under the shade of some fine elms, in front of our hotel, he being a person with whom one feels immediately at ease. Knowing him to be deeply versed in German theological literature, I asked him whether neology was on the increase or decrease in Germany.

"Decidedly decreasing; and it is a curious circumstance, that the profound researches of their infidel critics have led to the development of many facts which confirm the evidences of the Divine authority of Scripture, and illustrate and establish an orthodox interpretation of its contents. Many valuable commentaries have lately been published by the industrious and learned Germans, which throw great light on Scripture, and in the right direction. One of their great scholars, who, after the labour of twenty years, has produced the best of Greek Lexicons, observes at the end of his work, that he might be expected then to recur to the intense labours which he had undergone, the unrivalled tax on his patience, &c.; but all he could say with truth was, that while he was engaged in the composition of his Lexicon, he had been swimming for twenty years in an ocean of pleasure."

What dost thou think of the Commentaries of Kuinoël and Rosenmüller on the New Testament, as books to be used by young men?

"Young men require the judicious care of a good tutor in the use of these books, although, as you know, the writers are essentially orthodox; but in giving instruction to my theological students, I make use of no reserves. I freely inform them of any neological

objections to Scripture, and explain to them how they are met."

Is Hebrew much studied in America?

"All the students at Andover study both the Hebrew Bible and the Greek Testament as a matter of course. As an evidence of the general attention paid to Hebrew by theological students in America, my Hebrew Grammar has gone through six editions. I have lately been engaged in a controversy with Dr. Norton, a Unitarian divine, who has published a very excellent book on the four Gospels, but pretends that the Gospel of Matthew was originally written in Hebrew, and that our Greek copy is only a translation. I consider this notion to be disproved by the Peshito Syriac version, the date of which may now be regarded as ascertained to be somewhat before the middle of the second century. I have lately compared it, word by word, with the Greek of the Gospel of Matthew; and the correspondence, even with respect to the smallest particles, is so perfect, as to afford a demonstration that it was the Greek, as we now have it, and not any supposed Hebrew copy, from which the translation was made.

"There is nothing, in my opinion, that more clearly evinces the apostolic origin of the four Gospels, than the comparison of those writings with the spurious Gospels which followed them. So nothing can more clearly establish the authenticity and scriptural character of the Revelation, than a comparison of its contents with those of the unspeakably inferior productions of the same kind, which were circulated even in the first century. The apostolic date of the book is capable of being proved beyond the shadow of a doubt. The only question which can fairly be raised respecting it, is whether it was composed by John the apostle, or by *some other John;* but for my part, I have no idea that

there was any John in the first century, except the apostle, who could have addressed the seven churches of Asia, as they are addressed in the Apocalypse."

Is your theological seminary well endowed?

"It has been endowed by individuals to the extent of 400,000 dollars; but such institutions are springing up in other parts of the Union, and its operations are now confined chiefly to Massachusetts. We have sometimes 140 students."

Thou art a Congregationalist, I think; or, as we say in England, an Independent?

"Yes, but we have more of a regular church government than the Independents in England. We also send a deputy to represent us in the Synod of the Presbyterians, but merely as an act of brotherhood."

Now Professor, the carriage waits, I must leave thee.

"Well," said he, shaking hands warmly, "you know there is but one Lord, one faith, one baptism." The baptism of the Holy Ghost, I replied. "Yes, to be sure," he added, "I do not think much of any other;" and so we parted, in much love.

Having pursued his journey from Amherst, by way of Weare, to Concord, the capital of New Hampshire, where, besides a meeting for worship, he had an interview with the prisoners in the State Penitentary, Joseph John Gurney returned into Massachusetts, holding large meetings on his way at the "busy manufacturing towns" of Nashua and Lowell, both on the Merrimac.

After attending the monthly meeting at Lynn, he proceeded to Newhaven, in Connecticut; his principal object being a visit to the Students of the University in that place. This University, the largest

in America, was founded in the year 1700, and has long maintained a high reputation. On his way he passed through Worcester in Massachusetts, where the Lunatic Asylum especially attracted his notice; an institution, he says, "in every way creditable to that State." It was night, at the close of the week, when he and his companion arrived at Newhaven, 8th mo. 11th.

"Late as was the hour," he writes, "I called at the house of Dr. Jeremiah Day, the president of Yale College, with a letter of introduction from the Professor of Theology at Andover. The president had retired to rest, and his lady requested me, if I wished to make an arrangement with him, to call the next morning before the college prayers, which are at half-past five. Such are the early hours of the presidents and students of American colleges. Accordingly, at the appointed time I presented myself to the president in his college rooms, and told him of my wish to hold a meeting with the students in the evening. He is an elderly gentleman, of pleasing appearance and grave manners. After a little consideration he allowed the meeting to be appointed, and proposed that it should be held in the 'theological chamber,' at eight o'clock in the evening. We were closely engaged during the day; our own meeting being held in the morning with a few friends who met with us from New York, in one of the chambers of the hotel, and the public being convened, at our request, at the Methodist meeting-house in the afternoon. We also called on Professor Silliman, whose assistance we needed, with respect to some of our arrangements for the evening. He lives in a beautiful spot on the outskirts of the city, where he received us with great

cordiality. He holds the first position amongst the men of science in America. I thought he would class well with the Jamiesons, Whewells, and Sedgwicks of Great Britain. He is greatly beloved and respected by the students, and happily unites the two characters of the philosopher and the Christian.

At the appointed hour we repaired, not without feelings of fear and diffidence, to the theological chamber at the college, which was soon nearly filled with young men who came flocking to the meeting. Their president joined our company, which soon gathered into silence, and we were favoured with a time of great solemnity and refreshment.

At the conclusion of the meeting the students overflowed with kind feelings towards us; and if the president had appeared somewhat reserved in the morning, he did not now hesitate to express his cordial goodwill. His government of the college, which contains upwards of 400 students, is said to be distinguished for ability and prudence, and he is greatly respected by the young community under his care.

After various engagements in New Hampshire and Maine, Joseph John Gurney set out from Augusta, in the latter State, on his way towards Canada, on the 22nd of the ninth month.

Our route (says he, in one of his letters), lay by the side of the beautiful Kennebeck, and the first day's journey was of fifty miles, to a picturesque village called Anson. Here the stage rested for the Sabbath—a circumstance very agreeable to ourselves, and an example which might be followed with great advantage in our own country. To us it was a day of peace and quietness. Several Friends came from a great distance

to sit down with us in our morning worship. In the afternoon the public were assembled, and some romantic rocks over a tumbling stream afforded me, in the interim, a grateful opportunity for solitary reflection. Entering on a new region, and on fresh scenes of interest and duty, I could not but feel my situation very seriously; and it was delightful to remember that no distance or difference of circumstance can divide the love and fellowship of those who are endeavouring, however weakly, to serve the Lord.

On the following morning we pursued our journey along the banks of the romantic river, and soon found our mail coach exchanged for an open waggon with two horses. The Kennebeck abounds in picturesque beauty, and is adorned with many neat little towns on its banks. In the evening we came to the forks of the Kennebeck—so called from its here uniting with the Dead river. At this spot is a small sequestered village in the midst of pine-clad hills; the scene as we approached it was lovely, being bathed in the light of the setting sun. There was no meeting-house in the place, but the people assembled at our request in the house of a pious Methodist; and religious refreshment and edification were permitted to crown the day.

The Christian brother at whose house the meeting was held was our driver the next day in another open waggon, with two sprightly horses, to the Canada line. He was a man of a blithesome spirit, and his wild whistle was perfectly accordant with the scenes through which we were passing. It is scarcely possible to imagine a more complete wilderness, if this name may be properly applied to the true native, unbroken forest. But of the beauty of that forest, what tongue can speak in adequate terms? So splendid a mixture of colours could not, I suppose, be found unless it be

in the American western sky at sunset—every variety from the lightest to the darkest green, and from pale yellow to the rosiest crimson. This glorious scene continued for many miles; but was afterwards exchanged for vast ranges of pines, unintentionally laid waste by the fires of the settlers. The moose deer abound in these forests; and we were fed on the flesh of one at the house of a friendly settler, who gave us our dinner as we passed along; it being the custom of these persons to entertain travellers, and to receive a moderate payment for their provision. The moose flesh tastes exactly like beef except that it is more tender, and of a very fine grain. Another kind of deer called the caraboo, is also found in these woods. The moose are caught chiefly in the winter, when their flight is impeded by the snow. Bears, beavers, musk rats, and racoons, are also inhabitants of this district. Large brown hawks were floating about here and there; the blue jays were sporting and displaying their beauty, regardless of our approach, and still more familiar were the long-tailed Canadian partridges, which were seen running near us through the woods. We took up our abode that evening about four miles short of the lines, in a comfortable log house belonging to an intelligent settler. He had cleared a considerable quantity of land in the midst of the wild forest; and the neatness, both of his abode and his family, did him high credit. His sturdy sons were good readers; and I shall not easily forget the extreme eagerness with which one of these young men devoured a little volume of natural philosophy, which I happened to have among my my stores.

Canada was then in a very disturbed state, and Joseph John Gurney believed it his duty to seek an

interview with the late Earl of Durham, at that time the Governor General, with whom he had a slight previous acquaintance; in the hope of inducing him, if possible, to remain in a position in which his great talents and enlightened views were likely to be eminently serviceable at this critical juncture.

Lord Durham, as is well known, retired from the government of Canada, and returned to England. Subsequent events confirmed Joseph John Gurney in his views as to this step.

From Quebec, he now proceeded up the St. Lawrence to Montreal, with the view of obtaining a convenient passage to Farnham, one of the eastern townships of Lower Canada, where he had been informed that the Monthly Meeting of Friends in that district was about to be held. On his arrival at Montreal, however, he found that the meeting in question was to assemble at Ferresburg, in the State of Vermont.

There was no time to be lost, and at an hour's notice we were again on our journey. We arrived at Burlington, in Vermont, at nine o'clock in the evening. The next morning we drove sixteen miles to Ferresburg, attended the Monthly Meeting, and were afterwards entertained at the dwelling of two aged Friends of a very primitive character, the father and mother of many sons and daughters. We spent two more days in attending some other meetings in the neighbourhood, and, at the close of the week, returned to Burlington.

The city is the seat of the State University. Here we spent the first day of the week much to our satisfaction. Several Friends from the country joined us in our quiet morning worship at the hotel. In the afternoon a public

meeting was held at a neighbouring manufacturing village by the falls of the Wollooski; and in the evening a much larger one in the Methodist meeting-house in Burlington. We drank tea with Dr. Wheeler, the president of the college, who has travelled much in Europe, and is remarkably well informed. Professor Marsh, the teacher of Moral Philosophy, was also of the company, and spoke in high terms of our late friend Jonathan Dymond's book on Ethics, which I was glad to find in great repute in the seminaries in America.

Being still desirous of seeing the Friends in the eastern townships of Lower Canada, Joseph John Gurney again directed his course northwards.

St. John's, 10th mo. 11th. Our visit to Farnham yesterday was remarkably favoured and satisfactory, and seemed to afford ample repayment for the exertion of getting there. We were cordially received by the very interesting community of Friends; the meeting was largely attended by them and their neighbours, and was a time of much solemnity. In the afternoon, I held another meeting with Friends, in which I had to encourage them warmly in the faithful maintenance of their testimonies and religious standing; which may probably be put to the proof. I sat down yesterday morning with many Friends, in order to discuss the difficulties to which they are exposed from the disturbed state of the province. The meeting was satisfactory.

He now proceeded via Montreal by a somewhat rapid course to Baltimore.

He afterwards writes :—

11th mo. 11th. The Yearly Meeting of Baltimore began and progressed favourably. We had an excellent

time over the state of the Society; and, on the whole, though the body was small,—not larger than many Monthly Meetings,—there was much of the weight of a Yearly Meeting in it. The meeting for worship on fifth day was a good one; and the conclusion, on sixth day morning, very solemn.

Joseph John Gurney was closely engaged for several weeks, in various religious services, in Maryland and the adjacent parts of Virginia and Pennsylvania. He then returned to New York; and, with the concurrence of Friends there, entered upon a visit to the families of Friends in that city and its neighbourhood; in which he was diligently occupied to the conclusion of the year.

TO HIS DAUGHTER.

New York, 12th mo. 11th, 1838.

I feel an anxious solicitude that nothing may move thee from the quiet, unobtrusive path of consistent Friendliness. I believe thy principles in these matters are fixed and settled; but I like to give thee a word of encouragement to persevere.

Be very watchful, my dear child, as if thou wast in thy father's presence. Remember that the eye of the God and Father whom *he* desires to serve is always upon thee. Dwell very low before the Lord; shun self-complacency as thou wouldst a serpent. Indeed, my darling, my feelings are not sectarian, but I do see that the quiet self-denying path which I wish thee to continue to walk in, is a safe one for the immortal soul. It is a path that I am myself constrained to walk in, by principles of the highest and most comprehensive nature; and whilst I yield myself up to these principles, my heart glows with love towards the whole Church of

Christ, and the whole family of man. I know it is a humbling thing to be a plain Friend, but I wish thee to bear this humiliation. The Lord will reward thee for it. "Be faithful unto death, and a crown of life shall be given thee."

TO HIS BROTHER SAMUEL GURNEY.

New York, 12th mo. 19th, 1838.

. . . The prevalance of a worldly spirit, and of the love of money in this city, and the opportunity which has been afresh given me of observing how these things dry up the very sap of life, and also how sure they are to increase as money accumulates; makes me feel deeply anxious, my dearest brother, that thou and I, and our dear children, may be taught of the Lord to continue, or yet more to abound, in *diffusing* in proportion to our means. It is an absolutely needful safety-valve for us in a spiritual point of view. Of this I am increasingly persuaded; and yet I know it must all be in the ordering of best wisdom, under the government of Him for whom we are stewards.

The warm affectionate letter, from which the following is an extract, was addressed to the grandchildren of his aunt Jane Gurney, on the anniversary of the decease of his beloved uncle Joseph Gurney. After tracing some of the more striking features of his uncle's character, he continues :—

New York, 12th mo. 25th, 1838.

. . . I am now fifty years old, and have seen a good deal of the world,—my acquaintance with the religious public, and with serious persons of various names, and classes, has been extensive,—and it is my testimony that I have not seen a better way to walk in,

than that into which *he* was led. I mean simple, sincere, *living Quakerism.* It is under no sectarian feelings that I find myself penning that word *Quakerism.* I have reference chiefly to the well-known views always entertained by our Society, respecting the supreme, immediate, and perceptible government of Jesus Christ over his church *by the influence of his Holy Spirit.* The distinct whisper of some private counsellor is perceptible to the ear; but not more so than the still, small voice of the Spirit of Christ in the heart, saying to every one of you, "This is the way, walk ye in it." The light of Christ makes manifest moral truth to the consciences of all men, and shines on all those *particular duties* to which we are individually called, as living members of the Church of God. The gentle breeze which blows from the south is perceptible to the feelings; but not more so than the gentle constraint of a divine influence which impels the Christian *onward* in his race of duty.

Now, my dearly beloved ones, abide and walk under this all-effective government of a righteous Saviour. Let every desire that would lead to transgression be checked; every rebel thought subdued; every undue conformity to the world and its vanities surrendered; and be ye *all* that the Lord would have you to be. Meditate on the infinite loving-kindness of that Saviour who came down from the glory of his Majesty, to live and die for sinners—who bore your sins in his own body on the tree; and lose not an hour, in devoting yourselves, body and soul, to his service.

Be fervent and instant in *prayer;* seek after retirement; reverently wait upon God; pour forth your hearts before him. He is a prayer-hearing, prayer-answering God. Never pass a day without reading a portion of Scripture in *private;* "meditate on these things;" give yourselves

"wholly to them." Be faithful and diligent in attending all your meetings, both for worship and discipline. Your pilgrim cousin charges you, in the name of his Master, *never* to *subside* into carelessness in these matters. Let him more especially advise you to be regular in the attendance of your *week-day meetings*. I believe I could say with truth, that the most profitable and happiest part of my life has been spent in these very meetings. How many were the happy hours which I spent with your beloved grandfather after this sort!

During Joseph John Gurney's stay at New York he formed an acquaintance with several interesting characters.

"I called one morning," he writes, "on W. C. Bryant, the first of American poets." He bears about him the expression of acute intellectual power, and somewhat reminded me of Southey. I was pleased to converse with him about his brethren in the art, the living poets of our own country. One point may be stated greatly to the credit of this man of genius—he is a consistent and unflinching advocate of emancipation.

I was glad to renew an acquaintance with Dr. Milnor, who is indefatigable in his support of the Bible and Tract Societies, and other similar institutions. I was much interested by visiting the office and warehouses of the American Bible Society. I was rejoiced to hear of its continued activity and prosperity.

"The friends of education in this city were much indebted to the late Joseph Lancaster, whose plan they adopted, and who, personally, very materially assisted them in the formation of their schools. I often saw him while I was in America. In the Autumn of 1838, he was repeatedly heard to say, that his work was finished,

that he had now nothing left him to do but *to die.* Soon afterwards he was knocked down in the streets of New York, by a runaway horse in a waggon, and died in a few days. Notwithstanding all his infirmities, there is reason to believe, that, through the mercy of that Saviour in whom he trusted, his end was peace.

Soon after completing his visits to the families of Friends in New York, Joseph John Gurney, in consequence of exposure to cold and wet, was seized with a violent attack of illness, which prevented him from pursuing his labours for nearly three months. During the greater part of this confinement he was hospitably cared for at the house of his valued friend Joshua Kimber, at Flushing, in Long Island. "It was a time," he writes, "of suffering from bodily indisposition, but there was much in it both to instruct and enjoy. The Friends under whose roof I was are the parents of an interesting family; and both they and their children were ever ready to minister to my comfort."

The following is from his Journal :—

1st mo. 20th. My mind has been generally preserved in a state of quietness, not without a little lively faith that the Lord will bring me through this illness. "I shall not die, but live, and declare the works of the Lord." The experience of this sickness has brought sweetly home the reality of the truth as held by Friends, and has been much to the confirmation of my faith. To take a fresh look at death, and to find that my Saviour is above its terrors, is a great benefit.

After visiting the few families of Friends at Westbury and Jericho, he writes :—

3rd mo. 19th. Deep and various are the exercises of mind which I have gone through since last seventh day. The afternoon meeting on first day, held at Jericho, in the Hicksite meeting-house, large, and attended by the Hicksites in a body. It was a critical occasion; the first Friends' meeting there since the separation; and in the place once occupied by Elias Hicks, I was enabled to proclaim the glorious *contrary* to all his notions. I have seldom felt more helped, and there was evidently a considerably open door.

During his convalescence he was occupied in writing a few Free and Friendly Remarks on a Speech lately delivered in the Senate of the United States, by Henry Clay, of Kentucky, on the subject of the Abolition of North American Slavery. Slavery having been now happily abolished in the United States; it is not needful to dwell upon the contents of this Tract. It was read extensively, and its conciliatory tone obtained for it a wide circulation even amongst the slaveholders in the southern states.*

In the fourth month of this year he again attended the Yearly Meeting at Philadelphia.

4th mo. 22nd. I have many mercies to record in the recollection of the last ten days. On second day the Yearly Meeting commenced. The meeting for worship at Arch Street on fifth day, much favoured; Elizabeth Robson more powerful in testimony than I ever before heard her; and "anointing" in prayer was afterwards as graciously given me.

* It will be found reprinted in the Appendix to J. J. Gurney's Winter in the West Indies, pp. 253—282.

Just as the Yearly Meeting was closing that evening, I rose and said; "In the fear of the Lord, and in ardent love to all now assembled, I feel constrained to express my conviction, that the noble testimony always borne by this Society to the universal and independent influence of the Spirit of God upon the minds of men, and to the primary character of this influence as the very spring of all true knowledge of divine things, will never perish or fade away from among the children of men; and I have the same conviction respecting the immediate teaching, guidance, and government of Jesus Christ, by the Holy Spirit, in the church; which I regard as the root of all those practical testimonies, respecting worship and conduct, into which our forefathers were led. May we maintain these views and testimonies with one mind and one accord, remembering that they are in perfect accordance with the doctrines of the divine authority of the Holy Scriptures, and of the propitiatory sacrifice of our Lord Jesus Christ, as the sole ground of our hope of acceptance with God, and of everlasting salvation! May we, by the intelligible language of a devoted and consistent life and conversation, show forth our adherence to the truth, the whole truth, and nothing but the truth, as it is in Jesus!" The meeting closed in much solemnity.

The interval between the Yearly Meeting of Philadelphia, and that of New York at the close of the fifth month, was occupied by Joseph John Gurney in various religious engagements in the State of New York. At the conclusion of his labours, he spent part of a day at West Point, on the Hudson, where there is a military academy. Whilst there in the prospect of holding a meeting

he wrote the lines, "An Evening's Rest at West Point." *

5th mo. 18th. Yesterday was a day to be recorded for the confirmation of my faith. Every way to a meeting seemed closed. The commandant refused an interview with the cadets; the landlord could not prepare a room at the Hotel; my friends and I seemed paralysed. I got down at last to a willingness to be nothing, and invited a few individuals to sit with us at eight o'clock in private. Without notice on my part, we had Major Delafield (the commandant) himself, several of the professors, about thirty of the elder cadets, besides the episcopalian clergyman and others, and were favoured with an excellent meeting.

New York, 6th mo. 2nd. I have now to commemorate, with humble gratitude, one of the most open and agreeable Yearly Meetings I have attended in America, which ended in great solemnity on sixth day evening. We had an excellent discussion on slavery, and my pamphlet is in the way of satisfactory circulation.

New York, 6th mo. 12th. Just returned from an excursion of great interest in New Jersey. Started on fourth day last, with M. Day, and arrived at the Presbyterian College, Princeton, at noon. We had an excellent public meeting that night; collegians, professors, &c., generally present. Sixth day to New Brunswick; meeting there with collegians, &c., in the evening. Came to New York this morning in time to attend a large meeting, with two marriages.

Opposite the hospitable abode, at Flushing, where Joseph John Gurney was now staying, stood two

*See his Journal, 5 mo. 16, 1839.

venerable oaks, under which George Fox, nearly two hundred years before, held a large and impressive meeting with the inhabitants of Long Island.*

"Under these oaks," he writes, "I had long believed that it would be my duty to hold a meeting, there being no suitable place of worship in the village, large enough to accommodate the people. It was now the middle of the sixth month. The day was windy and lowering; and as one dark cloud after another moved rapidly across the sky, I could not but feel considerable anxiety. My powers of voice also appeared nearly gone. But just before five o'clock, the sky cleared, the wind abated, and a multitude of people were seen flocking to the spot; large numbers of the upper class, and many of the labouring inhabitants of the district, including the coloured people, and Irish Roman Catholics. The mixed assembly soon settled into silence, and I was enabled to speak to them for upwards of an hour, so as to be heard by all present. It was, indeed, a good meeting. George Fox might, perhaps, have applied to it his epithet "glorious." Immediately afterwards a slight shower fell, which, had it occurred a few minutes sooner, would have robbed the meeting of its best and most solemn moments."

* See George Fox's Journal, vol. 2, p. 192, edition 1709. The precise spot is not indicated in the Journal, but the remembrance of it has been preserved by a local tradition. Since J. J. Gurney's visit, one of these oaks has been blown down by a violent storm.

CHAPTER XIX.

FURTHER SERVICE IN CANADA AND VISIT TO THE WEST INDIES.

1839—1840. ÆT. 51—52.

JOSEPH JOHN GURNEY now left the neighbourhood of New York, with the view of visiting the settlements of Friends, and of holding meetings with the people at large, in the north-western parts of the State, and in Upper Canada.

His first object was a visit to Sing Sing, a town on the eastern banks of the Hudson, about thirty miles north of New York, where he was desirous of examining the State penitentiary.

Pursuing his journey, he now spent several weeks among the numerous little settlements of Friends within the Quarterly Meetings of Butternuts, Scipio, and Farmington, in the north-western counties of the State of New York. After "a large and remarkable" meeting at Butternuts, and another at Burlington, on the following morning, he came to Cooperstown, situated at the southern extremity of the Otsego Lake, where, at his request, a meeting of the inhabitants was appointed to be held.

At Hamilton, in Madison county, "the seat of one of the principal theological seminaries of the Baptists," a large meeting was held, which was

attended by the Professors of the College, and about one hundred and fifty of the students.

It was an interesting audience, and our Saviour's words were, I trust, not remembered in vain, "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." Before leaving the place next morning, I rode up to the college, which is well placed on a commanding hill, about a mile from the town, and had an interview, in the chapel, with the young men and their teachers; the elderly president, Dr. Kendrick, being also present. It was a memorable occasion, during which many of the young men were brought into great tenderness of feeling. Several of them were about to engage in the work of the missionary; nor could I doubt that they were under the preparing hand of that Saviour whose name they were desirous of proclaiming in far-distant lands.

After various engagements of a similar nature at New Hartford, Clinton, Westmoreland, Utica, and Rome—"the last a handsome, busy village, destitute of all ancient reminiscences, but, like Utica, teeming with hope for the future," he was engaged for several days in attending the few scattered meetings of Friends, to the north and east, at Elba, Selby, Hartland, and Somerset. From Selby he visited the neighbouring settlement of Tonawanta Indians.

TO HIS CHILDREN.

Michael Robson's, Hartland,
8th mo. 3rd, 1839.

We started, after an early breakfast, yesterday morning for Tonawanta, twelve miles, partly through a vast, wooded swamp, with corderoy roads for about two miles. Then we were obliged to walk, and regaled our-

selves as we went along with wild raspberries, which grow there in great profusion. The swamp is gay with the very pretty wild rose of this country, quite a noble shrub; I observed one bush thirty feet in circumference.

The Tonawanta Indians live entirely by farming; and we saw many fine fields of wheat, oats, and corn, and a good many beautiful cows; but their habits are somewhat indolent. Their dwellings, sometimes log and sometimes frame, are far superior to Irish hovels, and more cleanly than I expected. Our first call was at the house of the "Black Chief," a comfortable abode; a large vessel in which they pound the Indian corn was standing at his door. He was absent, but his squaw and her family looked much at their ease, and took but small notice of us. The squaws glided away whenever our carriage approached them, seeming quite devoid of curiosity, and averse to being seen. I made entry, however, into one of their cottages, and quite enjoyed nursing a noble little brown baby, which one of them had in her lap. At ten o'clock we proceeded to the missionary meeting-house, where they had agreed to hold the meeting. It was a curious scene. Johnson, (said to be the principal chief of the six nations,) the Black Chief, and some others of these princes of the earth were there. Most of the men were dressed like the Americans; but a few in the Indian costume. The meeting was begun by a handsome young chief, who spoke with great seriousness, to advise the people (as we were told) to behave with due attention and decorum. Then rose the venerable looking Black Chief, a swarthy old man, to communicate the decision of the council, and to give us their welcome. Soon afterwards I rose, the interpreter standing beside me, and was enabled to preach Christ to them, I trust,

with plainness ; the interpreter translating sentence by sentence.

I heartily wish Friends may continue their attentions to these Indians, as they have the highest respect for the "descendants" of William Penn.

After visiting Niagara, he proceeded to Buffalo, where he held a large meeting in one of the principal chapels.

Having attended the Quarterly Meeting of Friends at Lockport, Joseph John Gurney and his companion went forward on their journey towards Upper Canada. The rebellion that had recently taken place in that province had left the population in a very unsettled state. "The spirit of many, on both sides, appeared lamentably bad ; and wherever we went," he writes, "we found ourselves constrained to plead for the cause of good order and Christian moderation." Taking the steamboat to Hamilton, they proceeded by way of Toronto, to Yonge Street, a journey of 130 miles, where they attended the Half-year's Meeting of Friends of Upper Canada.

He was now looking forward to the prospect of spending the winter in the West Indies, for which purpose he expected to sail from New York in the 11th month. The intervening time was principally occupied in various engagements in the neighbourhood of New York and Philadelphia, and in attending, for a second time, the Yearly Meeting at Baltimore.

On the steam-boat, in going from New York to Philadelphia, he again met with Martin Van Buren, the President of the United States.

"He kindly recognised me," writes Joseph John Gurney, "and I was glad of the opportunity of conversing with him on a variety of interesting topics. He fully agreed in my view of the importance of the daily use of the Bible in the schools, as well as on the subject of mildness in prison discipline; listened with pleasure to a description which I gave him of Wilberforce and Buxton, and spoke with feeling on the subject of the African slave trade. He allowed me, at the same time, to press upon him the claims of the afflicted slaves. When the voluntary system in religion was mentioned, he justly observed that 'no other system was possible in America.' He was without any attendant except his son; but neither the simplicity of his mode of travelling nor that of his manners, interfered with his maintaining a certain dignified demeanour corresponding with his station. On parting, I presented him with the daily text book, published by my sister Elizabeth Fry. He was well acquainted with her character and objects, and received the gift with the easy politeness for which he is so remarkable."

Accompanied by his friend Mahlon Day of New York, he sailed from that city for Santa Cruz, on the 22nd of the 11th month. So many of the details of his voyage and of his visit to the West India Islands, are given in the volume which he subsequently published,* that it seems unnecessary here to give more than a brief outline.

TO HIS CHILDREN.

Fourth day afternoon, 12th mo. 4th. About noon yesterday we caught our first sight of land, viz., of the Virgin Gorda, a rocky island, of two cones, of con-

* See *Winter in the West Indies.*

siderable elevation, uninhabited; and, like the rest of the Virgin Islands, evidently of volcanic origin. Soon after, Tortola, St. John's, and St. Thomas', came into view, but at a great distance. The first sight of the West Indies could not fail to be very interesting to my feelings. In the afternoon we were entertained by the appearance of a "sea lawyer," *i.e.*, a shark of noble dimensions, which followed the vessel for a long time; the first I ever saw; his broad head, agile body, and flapping green fins, were quite a spectacle; and I saw his little myrmidon fishes which accompanied him on his journey; little blue creatures, striped with pink. The scene on rising early this morning was lovely; the sky was again gloriously adorned, and the southern Cross, which I found I had not truly seen before, shone forth beautifully; four stars thus arranged ⁘. The islands of Virgin Gorda, Tortola, St. Johns, and St. Thomas, with their peaked volcanic tops full in sight, at the distance of about twenty miles; the extreme clearness of the atmosphere producing an apparent nearness. They were seen in the west. In the far distant east were just discernible the lofty mountains of Porto Rico, where, alas! slavery exists in its worst form.

Sixth day, 12th mo. 6th. We have just landed at the little town of West End, Santa Cruz, two weeks from the time of weighing anchor at New York. The approach to this beautiful island was singularly interesting; fine conical hills and mountains cultivated to their tops, partly red where the hoe had been at work, and partly bright green with the sugar canes. Cocoanut trees, with their strange looking but elegant deciduous branches scattered over the scene. Neat settlements of the planters visible in different places, consisting of

a handsome dwelling, a mill for grinding the canes, sugar-boiling houses, and neat-looking negro huts in the distance. I have made several sketches on board ship, and fear I shall fill my sketch-books somewhat too rapidly.

Santa Cruz, it will be recollected, is one of the islands belonging to Denmark. "The slaves," remarks Joseph John Gurney, in the volume above alluded to, "form about four-fifths of the population, and are in number about 19,000."

12th mo. 11th. We held good and relieving meetings on first day; at our own quarters in the morning; and at Elizabeth Boyle's in the afternoon. In the evening read the Scriptures at Captain Godwin's. We had obtained, as we supposed, the sanction of the Judge (Anderson) for these comparatively private religious services. But the next day great difficulties were made about them by the police, and a formal order sent to each of the boarding-houses to prevent them. This was very trying to my feelings; but I could not accuse myself of having acted otherwise than prudently. Yesterday, we went to Bassin, the other end of the island—a fine drive; and were introduced by our friend David Rogers, the American consul, to Governor Söbötker, who received us civilly; but after expressing that he had no objection to our meetings at the boarding-houses, subsequently confirmed the Judge's order; so that our way is so far hedged up, but some opening seems to arise for our using the Episcopalian chapel.

After a visit of nearly three weeks, he left Santa Cruz, and proceeded to St. Thomas, an island which also belongs to the crown of Denmark.

Referring to Tortola, the island next visited, he says :—

We could not but feel an intense interest in making our first visit to a British island, peopled with emancipated negroes. Out of a population of nearly five thousand there are scarcely more than two hundred white persons ; but we heard of no inconvenience arising from this disparity."

In the volume above noticed, he observes :—

Tortola was once the seat of a little Society of Friends ; and one of our most eminent travelling ministers of former days, Thomas Chalkley, found there a field of labour and a grave. There are no members of the Society now on the island, but there is a small community of black people, settled as tenants in common, on an estate once belonging to Samuel and Mary Nottingham, Quakers of high character. About sixty years ago they liberated their slaves, from conscientious motives, and gave them their estate at Longlook, on the eastern coast. A letter of Christian advice, addressed to their predecessors, by these pious persons, then living at Bristol, is still cherished by the negroes on the property, about sixty in number, and held as a sort of title-deed to the estate. We had great pleasure in visiting them. Their land is on the brow of a mountain, and a considerable part of it is well cultivated with yams and other vegetables.

Having pursued their voyage to St. Christopher's, Joseph John Gurney writes :—

Second day, 1st mo. 13th. We arrived safely at St. Kitt's on sixth day morning, after a noble sail by Anguilla, St. Martin's, Saba, St. Bartholomew's, St. Eustatia. The approach to St. Kitt's magnificent ; the Monkey Mountain,

3,600 feet high, covered with wood; and the appearance of prosperous cultivation in the plains, very cheering; eleven vessels in the harbour waiting for sugars.

Seventh day. Ride before breakfast; call on Robert Claxton, the Solicitor-General; spent the morning in a ride with A. Burt, over the hills to Cayon, where I had much satisfaction in visiting the Moravian settlement under the care of "brother" Münzer. In the course of the day I obtained much important and highly encouraging information respecting the free labourers, and the general prosperity of the colony. The Methodists and Moravians are doing great things on this island, their labours tell on vast masses of the population.

Yesterday was, I trust, a favoured sabbath. Large meeting at the Methodist meeting-house at eleven o'clock. Spiritual religion declared to an intelligent and willing-hearted audience. Afterwards called on R. R. Cleghorn, stipendiary magistrate, who was ill with the fever; very interesting communication with him on slavery. In the evening we had a good meeting in the Moravian chapel, which was filled to excess; great numbers about the house. It left me tired, but easy in mind. This morning we have enjoyed interesting seasons with the household at the Governor's; with the lively, intelligent children at the Moravian school; with A. Burt and his wife; and finally, with a company of sailors on the sea-shore.

At Antigua, Joseph John Gurney was detained several weeks, partly by indisposition. The evidence there afforded him of the beneficial effects of emancipation was very satisfactory.

Writing at Dominica, the island next visited, he says :—

2nd mo. 2nd. We landed before breakfast yesterday morning, and were comfortably housed and boarded at Maria Dalrymple's. There we found some interesting coloured brethren, with whom we took sweet counsel in the truth, enjoying a precious solemnity after breakfast; the regular ministers absent at their conference at St. Kitt's. Called on Major Macphail, the Governor; and afterwards, with our young energetic coloured friends, rode about the luxuriant romantic country until night overtook us. In the evening, spent a very agreeable hour or two at the governor's. Nothing can well exceed the beauty of this island, both on approaching it by sea and in the interior. Nature is here fertility embodied; and freedom is working admirably, notwithstanding the obstructions interposed in some matters by self-will and old prejudices.

FROM THOMAS FOWELL BUXTON.

44, Via Condotti, Rome, January 6th, 1840.

How passing strange it is that I should write from Rome, addressing you in Barbadoes! I wish we could change places for a few days. Neither St. Peter's, nor the Capitol, nor the dying gladiator, nor Apollo himself, all beautiful as he is, are so interesting to me as would be the sight of the negroes, working for their own benefit, and sheltered by law from the lash of the cart-whip. It is a sight I pant to behold. . . .

From Dominica Joseph John Gurney proceeded by way of Santa Cruz to Jamaica.

On his arrival at Kingston, in Jamaica, he had the satisfaction of meeting his friends John and Maria Candler, from England, who had been already many weeks in the island, with the view, principally, of

applying a fund raised by the Society of Friends in England, for the benefit of the negro population.

Joseph John Gurney continued in Jamaica rather more than four weeks. During most of this period, besides attending to the various calls of religious duty, he was diligently occupied in journeying through the principal districts of the island, carefully investigating and noting the actual state of things around him.

Spanish Town. Sixth day morning. We had a noble anti-slavery meeting last evening in Phillippo's chapel; a large assembly; much good feeling; some little violence of expression. I had to advert to the practical points of the case, and to recommend quietness, charity, industry, etc., all which was well received; and in the retrospect I feel peace.

Mount Carey, Thomas Burchell's, 3rd mo. 16th. Fifth day, peculiarly interesting; fine journey, first through the sugar grounds by the coast for seven or eight miles, all appearing prosperous; then up a mountain covered with pimento trees. We then came to Antrim estate. John Candler and I borrowed two ponies of some black people going to the meeting, and rode eight miles through a beautiful country. The rest of the party came with carriages over the difficult passes, with the help of several kind negroes. We overtook crowds of these people going to the meeting at Brownstown, which I had appointed. It was a goodly sight. We were hospitably received by John Clarke, the valuable Baptist missionary. The meeting large and affecting. Our party left behind arrived safely, to our great joy, before it concluded.

Yesterday was a fine, encouraging sabbath. Nearly 3,000 people, almost exclusively black, at the chapel in the morning; a good, solemn meeting. John Candler and myself both engaged; the seriousness of the people wonderful. In the afternoon, visits to the miserable house of correction and jail, and meetings in them. In the evening, a very crowded and satisfactory meeting at the Methodist meeting-house.

Mandeville, 3rd mo. 22nd. Our week has been a remarkable one. Our two days of retirement at Mount Carey gave me the opportunity of writing my intended address to the planters on reconciliation, to the satisfaction of my own mind, and that of my friends. We also inspected some of the neighbouring estates; visited a capital school connected with the mission, and held a good meeting on third day evening. Conversation after meeting with the people of Montpellier estate (Lord Seaford's). Up till midnight to finish the Address.

Fourth day morning to Betheltown, another Baptist station, where they have about 2,000 hearers, and another school. A drive of about twenty miles, afterwards, to George Marcey's, a pious proprietor, belonging to the Church of England, living in a beautiful penn. He gave us a very kind reception, and we held a good meeting with his people, and a still better one on fifth day morning before we parted.

Sixth day, went six miles to Barton estate to breakfast, under the care of the stipendiary magistrate, Ricketts; the estate capitally managed. Thence up to Boguehill, after calling at Bogue, a Moravian mission station; where we found a pretty good school, and a kind German brother; also at William Foster's; he with his family being proprietors of 10,000 acres in that

lovely country, now doing well. A very difficult, tedious route brought us before nightfall to Weare Penn, in Manchester, the residence of John Davy, who has twenty estates in good order under his care. In the morning he and Dr. Davy, the custos, came to us, also Dr. Stewart, the rector. I read the Address to them, and the morning's conversation with this circle was fully to our satisfaction. We then spent four or five hours in travelling to this place, where we arrived in safety last evening. A solemn time of waiting and prayer concluded the day, in which our far distant beloved ones were remembered before the Lord. In the remembrance of many striking little providences during the past week, we have abundant cause for gratitude; and for renewed faith and confidence in our Holy Redeemer.

Their journey of investigation closed with a visit to Spanish Town, the seat of the government. The colonial legislature was now assembled, and they took the opportunity of listening to one of the debates, and of calling upon Sir Charles Metcalfe, the Governor, with whom they enjoyed the privilege of long and free conversation.

"Like ourselves," writes Joseph John Gurney, "he had just returned from a tour of inspection in other parts of the island. It was, therefore, a great satisfaction to us, to find that he had imbibed the same convictions as we had, respecting the impropriety of mixing up the questions of rent and wages, and of all attempts to compel the labour of free men; that he rejoiced as much as ourselves in the rapid increase of villages of independent negro settlers; and that he fully concurred with us as to the most efficacious modes

of ensuring the continuous labour of the people on the estates of their former masters. . . .

"At the governor's table in the evening, we met most of the principal officials of the island—the chief justice, the bishop, the attorney general, the advocate general, the colonial secretary, and several members of the council.

"On the following day we returned to Kingston, where we found our friends just arrived from Santa Cruz, and with them, Miguel Cabrera de Nevares, Governor of Madrid, who had been lately acting as Commissioner from the Queen of Spain, in the revisal of the municipal laws of the Spanish West Indian Colonies. Our friends had taken him up at St. John's, Porto Rico, with a view of affording him a conveyance to Havana.

"This circumstance turned out to be of no small importance to myself. For, after the Spanish consul at Kingston, full of the fears so natural to the abettors of slavery, had positively refused me a passport for Cuba, and had even written to the captain-general of that island, erroneously representing me as the president of the Anti-slavery Society, our friend Cabrera induced him to alter his letter; and afterwards, by his personal influence, procured me a quiet landing, and polite reception at Havana. Thus had we again to acknowledge that superintending hand of our heavenly Father, which provides for all the needs of those who desire to serve him.

The voyage to Havana occupied upwards of a week.

"Baffling winds and calms detained us," writes Joseph John Gurney, "for two or three days; our last pig and fowl had been eaten; we were beginning some-

what seriously to long for the land, when, one delightful evening, a favourable breeze sprang up, and brought us, in full sail, past the Moro Castle and Lighthouse, into the port of Havana. It was the 9th of the 4th month. It is a port of great resort and traffic, far exceeding, in this respect, any other in the dominions of Spain. With the exception of the Governor of Madrid, we continued on board for the night; and early the next morning received a notice that we were all permitted to land without undergoing any of the usual formalities. The British Consul, Charles Tolmé, came on board to pay his respects to some of our passengers. I found that he was an old friend of mine, whom I had not seen for thirty years. He gave me a hearty welcome, and accompanied me, on our landing, to the Government House, as I wished to pay my respects to the Prince of Anglona, the Captain General of Cuba. The Prince, who is one of the old nobility of Spain, is a person of small stature, and by no means imposing in his appearance, but of good talents and liberal politics. He received us with great politeness, and even apologized to our consul for my having been refused a passport in Jamaica."

The Journal thus continues the narrative :—

4th mo. 16th. I was much with my old friend Charles Tolmé, the British consul, and his wife and family; visited Captain Hawkins, of the Romney, and James Kennedy, judge of the joint commission court; saw the slavers now in the harbour; visited the baracoons, as well as the prison and other public institutions; obtained a great deal of valuable information, and am thankful that I have been permitted to visit Havana. We returned to our vessel on first day evening, and sailed for Savannah, in Georgia, on second day morning.

On their voyage to Savannah, they were overtaken by a violent storm :—

About eight o'clock in the evening [of the 18th] we observed some dark clouds over the horizon, and summer-like lightning playing to the north and west; and the moon soon after rose of a blood red colour. For some time we imagined that the clouds were gradually dispersing, but after about two hours had elapsed, these hopes were annihilated. The clouds met over our heads, and veiled the moon in deep darkness : the rain poured down in torrents ; the ship flew before the wind ; and awful flashes of forked lightning, with thunder immediately following, gave ample proof that the weapons of "heaven's artillery" were nigh at hand—even at our doors. Never before had we witnessed such a war of the elements ; but our skilful captain had foreseen our trouble, and the well-prepared ship, with her smallest amount of canvas, moved along steadily. The discharges of lightning, however, and crashes of thunder, became more and more tremendous ; when suddenly the vessel received a terrible shock. Almost all the sailors were knocked down, and, as soon as they could find their feet, rushed into the cabin for safety ; one was dragged in, lightning-struck, whether to live or die we knew not. The captain himself received a stroke which left black traces on his legs. Either a blazing rope, or the appearance of it in electric fluid, was seen falling on the deck ; a violent smell of sulphur assailed us ; both the upper and lower cabins were filled with smoke, and it was the general belief and cry, that the ship was on fire. At the same time the cook ran into the cabin, and told us that the hold of the ship (for we were in ballast) was filling rapidly with water. Although our large company was

preserved in a good measure of quietness, we could no longer conceal from ourselves that we were now in circumstances of extreme danger. But beyond this we were not permitted to pass. The ship was searched, and no fire was discovered ; the water in the hold was found to have flowed only from the hatchway ; the sulphurous smell and smoke gradually vanished ; the sky became clear ; the moon regained her ascendancy ; our poor stricken sailor began to recover ; and we were left in quiet possession of ourselves, body and mind unhurt. The next morning we detected the effects of the lightning. The sails were pierced with holes, some boxes were demolished, a considerable piece of timber was forced out of the deck, the main-mast was cracked, and the main-top-gallant and royal-yards shivered. Surely we had cause for humble thankfulness to the God of nature and of grace—the controller of storms, and the preserver of men.

CHAPTER XX.

COMPLETION OF SERVICE IN AMERICA AND RETURN TO ENGLAND.

1840. ÆT. 52—53.

JOSEPH JOHN GURNEY'S labours in America were now drawing to a close. He had looked forward with much interest to being once more present at the Yearly Meeting of Friends at Philadelphia; but circumstances prevented him from reaching that city in time.

From one of his letters :—

We were detained a whole week at Savannah, before the steamboat was ready to convey us to Charleston, and it was a week of no small interest to ourselves.

Savannah contains upwards of 7,500 inhabitants, of whom more than one half are slaves. We had made our arrangements for a public meeting, to be held at eight o'clock one evening, and were about to insert our notice in the newspaper; but our purpose was, at that time, frustrated by the sudden diffusion of a report, that I had come thither from the West Indies, as an "anti-slavery spy." It produced no small excitement; and we were assured that the meeting could not be held without endangering the peace of the town and probably our own lives. But all turned

out well at last. The nature of our gospel mission was explained, the report gradually subsided, and two large public meetings were held in succession—the latter on the first day of the week, with nearly 2,000 people. It was a satisfactory occasion.

From Savannah Joseph John Gurney proceeded, by way of Charleston, to Washington. From Washington he wrote

TO HIS CHILDREN.

Seventh day, 5th mo. 9th. This morning at ten o'clock we called on our friend Holmes, who took us to his favourite political leader, J. C. Calhoun, who gave us a polite and friendly reception. I wish you could see Calhoun. He is about fifty-seven, I should suppose ; of middle stature, with pale face, prominent forehead, expressive nose, lips, and chin, and eyes dark, deep, and penetrating. I told him that we had been passing the winter in the West Indies, and that I wished to be permitted an opportunity of laying before one, whose character I knew as a lover of truth, and a deep thinker and reasoner, the results of our calm observations of the state of those islands. After I had concluded ; to my great satisfaction, he freely admitted the truth of my whole case; confessing, without reserve, the superior pecuniary advantages of freedom to slavery, but ascribing the safety of the experiment in Jamaica to its dependence on the superior power of England.

We then proceeded to the lodgings of Henry Clay, whom we found at home, and who gave us a very kind and friendly reception. He is farther advanced in years than Calhoun ; with a countenance of great intelligence, softened by the obvious touches of benevolence. He mentioned my former visit to Washington

as remembering it well, and then poured forth an enconium upon Friends, and a strain of declamation against the northern abolitionists ; after which, with his full permission, I began my West Indian statement, and calmly went through it. He gave me a willing-hearted hearing, and seemed to derive real pleasure from the information. Our next visit was at the "White House"; our second call, as previously arranged, on the President ; Mahlon Day and Samuel Parsons, jun., with me, as in all our previous calls. We were introduced immediately, and found him in his receiving room, with Carrol, the Governor of Tenessee, and another gentleman. He understood the object of our visit, and allowed me quietly and plainly to lay before him our whole story. He gave me his entire attention, acknowledged that the statement was clear and satisfactory, confessed that the subject was one of great interest, and promised to give us another opportunity of conversing with him on the case of Cuba, and the foreign slave trade.

On third day evening we passed an hour agreeably with J. Quincy Adams, that vivacious old man of 76, who still makes long speeches in the house, and surprises every one with the extent and accuracy of his information, and the undying fires of his zeal. He was deeply interested by our narrative, and entered into a good discussion with us on the Cuba slave trade.

To-day has been decidedly interesting. After breakfast we called again on Daniel Webster, showed him my Jamaica sketches, as illustrative of the effect of freedom, and talked over the whole case of American participation in the African slave trade. His intelligence and evident amiability are very attractive. From him we proceeded to Poinsett, who received us and

our story gladly, though himself a southerner from Carolina. He has been an extensive traveller, and has the reputation of much science and erudition. We then called on John Forsyth, the Secretary of State, with whom we conversed upon the African slave trade. He was kind to us; but apparently not so well disposed to the discussion of the subject as Poinsett and some others.

Sixth day morning, 5th mo. 15th. Our visit to the "White House" yesterday was satisfactory; so far as it enables us to cast our burden from our own shoulders, and lay it at the feet of those who *can* carry it, with good effect, if they *will*. We were kindly received by the President; Woodbury, the Secretary of the Treasury, and Paulding, the Secretary of the Navy, being with him. We stated the case of Cuba and of American participation in the abominations of the slave-trade; and suggested that a mutual right of search might be granted, (with restrictions to the coast of Africa,) without derogating from the high feeling (we might have said the national pride) of the Americans. The President heard us with attention, and apparent kindness and respect. In the evening we spent a highly pleasant hour or two with Samuel Southard, senator from New Jersey, one of the first men of this country, and his son-in-law, Ogden Hoffman, of the lower house. They are both right-minded, and particularly agreeable; of one mind with us respecting slavery and the slave trade. The chaplain of the House, Dr. Bates, of his own accord, offered to make way for us next first day morning; and the Speaker having given his consent, we are now looking forward to one more public meeting with the Congress of America.

This afternoon, after a morning in the House of Representatives and Senate, we have been visiting Henry Fox, our ambassador. He is the nephew of Charles James Fox, and, whatever may be his infirmities, I must give him the credit of sharing in the integrity, good sense, and kindness of heart which distinguished his uncle.

First day morning, 5th mo. 17th; one o'clock. With much fear and trembling did I ascend the steps of the Capitol, my very heart faint within me; and, after having been led to search the length and breadth of the question, "What think ye of Christ?" I return from it with ease and quietness. We had a crowded and most attentive assemblage, amongst the rest, Clay of Kentucky, Clay of Alabama, Forsyth, J. Q. Adams, Wyse, Hoffman, J. C. Calhoun, and others of "the intellectual nobility" of the land. I ended with strong appeals to the law of righteousness, as the true guide to sound national policy, as well as private virtue. There was a solemn silence at the close of the meeting, after which many took a warm and affectionate leave of us. . . .

The attendance of the ensuing Yearly Meetings of New York and New England, was now the principal object that pressed upon Joseph John Gurney's mind before leaving America. At Washington, Henry Clay had suggested to him the desirability of throwing before the public the results of his inquiries and observations in the West Indies, in reference to slavery and the working of emancipation. He now applied his few remaining hours of leisure in America to this object. This little Work, already several times referred to, was soon afterwards

published under the title of "a Winter in the West Indies," and was widely circulated both in England and America.

How happy would it have been, if the Christian views expressed by Joseph J. Gurney had taken possession of the people of the United States; so as to have secured the abolition of Slavery, without the awful conflict of the Civil War.

From his Journal, after attending the Yearly Meeting at New York :—

Joshua Kimber's, Flushing, 6th mo. 5th. My return certificate was brought in on fifth day last week, and adopted with much renewed expression of consent. I spoke at some length in the Yearly Meeting, on domestic religion, and on slavery. It ended in dignified solemnity this day week.

Joseph J. Gurney's passage to England was taken in the *Roscius*, which was expected to sail from New York at the latter end of the seventh month. The interval was spent partly at Providence, where he completed his letters to Henry Clay, and partly in farewell visits to Philadelphia and New York. In the prospect of his return home, he thus intimately pours out his heart to his children :—

Newport, Rhode Island, 6th mo. 21st, 1840.

. . . "I look back with satisfaction and thankfulness to the nearly three years which I have spent on this side the Atlantic. Boasting is, and ought to be, far from me. I am humbled in the dust before the Lord, without the smallest hope of salvation, except through the perfect righteousness and efficacious blood-shedding of my holy

Redeemer. Yet I enjoy sweet peace in the retrospect of the long and various labours, both in America and the West Indies, into which the Lord has been pleased to lead me; and, even were our pleasant prospects of meeting again on earth never to be realised, I have not the least reason to regret having left my all, for the sake of Jesus Christ and his gospel."

Accompanied by his young friend Alexander S. Taylor, Joseph John Gurney embarked on board the *Roscius*, on the twenty-sixth of the seventh month.

On board the Roscius, first day morning. Again have I trusted myself on the bosom of the deep, after having accomplished the work in America, and am *homeward bound.* I arrived in New York on fifth day afternoon; in the evening of sixth day held my last meeting in America; well attended by Friends and others, and peculiarly weighty, quiet, and solemn. The next morning, Friends flocked to W. F. Mott's; and two religious sittings took place. The silence was long, and the peaceful solemnity more than I can describe. The Holy Master gave us his seal in a pre-eminent manner. Large were the numbers who accompanied me to the shore, and most of them in the steamboat to the ship. Lord, do thou graciously help me, sustain and preserve, and comfort me, for thy mercy and truth's sake!

Seventh day, 8th mo. 1st. I own no priesthood but the priesthood of Christ; no supper in worship, but in spiritual communion with him and his followers at his own table, in his kingdom; no baptism, as an introduction to the hopes and citizenship of the Christian believer, but that of the Holy Ghost. I heartily crave and pray that the blessed principle in me of light, and life, and love, even the perceptible,

operative influence of the Spirit of Christ, may consummate its victory over the native infirmites of my own heart.

Greyheaded as I am, I am at times haunted by the *shadows* of old corruptions, and Satan still plays at seasons on the irritability of my nervous system. But, through all, I am permitted to feel an increasing settlement in Christ ; and in the view of eternity, I can, with a degree of confidence, commit myself to the marvellously comprehensive mercies of my God, in him—my Redeemer. I rejoice in the belief that I have redemption through his blood, even the forgiveness of sins. I am most happy that I have never been seduced into any unworthy, heterodox notions of the person and character of my blessed Saviour. It hath, indeed, pleased the Father, that in him should all fulness dwell. Truly, he is my *all in all.* Next to this view of Christ as the Foundation of all my hopes, and inseparably connected with it, is the experience, most graciously permitted me, (especially in connexion with the American mission,) of the *guidance* of the Holy Spirit ; the arrangements of divine Providence having so far memorably coincided with the internal pointing of his holy hand. With these views, and with this experience, what can I do but go boldly and wash, from day to day, in the fountain of the atoning blood of Jesus, reverently depending on his all-availing intercession, and commit myself, without reserve, to that unseen, but not unfelt government, under which I may yet "make all things according to the pattern showed" me "in the Mount."

After referring to the news of the death of Lord Durham, which he received on landing, and which he deeply felt, he writes from Earlham:—

My own chamber. 8th mo. 23rd. The wonders of the last week, the flowing in of peace and pleasure, are almost past journalising. We landed at the Docks about half-past twelve last first day. The very next night an awful storm occurred, which, being from the west, might have driven our heavy-laden ship on the bar. Thus mercifully and providentially was I again dealt with. My dearest brother Samuel Gurney, and William Forster, my long-tried, long-loved friend, were waiting to receive us; both happy, both in health bringing good news of all the circle. The meeting was inexpressibly pleasant. Samuel and I proceeded to London the next morning by the wondrous new railroad. The country looked the picture of green prettiness. We arrived about seven o'clock in the evening; and, on leaving the carriage, I had the great happiness of meeting my own dearest John Henry, with Samuel and Sarah Gurney. Nothing could be more joyous than the meeting with my sister Fry, and all the Upton family and the Buxtons. Unclouded, serenity and perfect ease were my happy lot. Fourth day. Journey to Norfolk in Samuel's coach, with Fowell, Hannah, and our sister Fry; took the last stage with John Henry on the box; arrived at Earlham about nine o'clock, and was permitted a return home in unclouded peace and joy, meeting my tenderly-beloved Anna well, and most happy. Seventh day; easy and comforting development of affairs at the Bank. Notwithstanding all sacrifices, I have been singularly blessed in temporals, during my absence, so that I find myself greatly at my ease.

To-day we have had a large, good meeting at the Gildencroft, in which the signs of the work of divine grace were unfolded, and I am expecting a public meeting this evening: a blessed absence of excitement,

an unbroken tranquility, are my happy portion. The broad seal of the Spirit of my God seems conspicuously to rest on the labours, perils, exercises, and engagements of the last three years. The Lord be praised! The Lord alone be praised!

"For the Lord is good. His mercy is everlasting, and his truth endureth unto all generations."

The passing through the press of the English edition of his *Winter in the West Indies* afforded an agreeable occupation for some of Joseph John Gurney's leisure hours on his return home. Another object which soon engaged his attention was the African Civilisation Society, established principally through the instrumentality of his brother-in-law, Sir Thomas Fowell Buxton, with the view of promoting the welfare of the African race. As stated in the prospectus, "its objects are and must be *exclusively pacific and benevolent.*"

10*th mo.* 21*st.* I have received delightful accounts of the general reception and influence in America of my book on the West Indies; and cheering testimonies at home from Knibb, Sir William Colebrooke, and others; so that I have cause, on the whole, for encouragement, and for the belief that, through all, the Lord is blessing the work of my hands. Without his blessing what am I?

I have thought it best publicly to promote the trial of this great experiment on Africa, and have given a large sum to Buxton in furtherance of the object. I have done my best to hold up his hands, and my judgment is confirmed as to the course I have taken. The Lord grant that the year so marked with changes,

begun in the West Indies, carried on in America, and now winding up at Earlham, may terminate in peace. May "the peace of God, which passeth all understanding, keep our hearts and minds through Jesus Christ!"

On commencing another volume of his Journal Joseph John Gurney writes :—

11th mo. 23rd. The extensive and arduous pilgrimage in America by land and by sea, has now passed away as a dream. I am at sweet, dear old Earlham, in health and peace ; my beloved sister, Rachel Fowler, to whose care over the establishment, during my absence, I am so much indebted, gone for a few months to join her own family circle ; Catherine living with us in a favourable state of health and spirits ; John Henry and Anna being my daily comfort, and chief friends and companions. John Henry is now partner in the bank, to my effectual relief, and Anna mistress of the household.

CHAPTER XXI.

LABOURS AT HOME AND JOURNEY ON THE CONTINENT WITH HIS SISTER ELIZABETH FRY.

1840—1841. ÆT. 52—53.

THE war which was now raging in Syria, and the threatening of hostilities between France and England, in consequence of the part which this country was taking in it, were subjects which at this time painfully affected Joseph John Gurney's feelings.

He was induced, at the request of the Committee of the Peace Society in London, to write a brief "Address to Ministers of the Gospel, and to all Professors of Christianity on the subject of War and Peace," which was soon afterwards published and very extensively circulated.

The following extract will be sufficient to show its character :—

"Utterly opposed as warfare is to sound policy and common sense, as well as to that increasingly refined taste and feeling which are at once the mark and the consequence of diffused intellectual cultivation, we are brought home to a confirmed conclusion, that the only sufficient remedy for the evil is *practical Christianity*. The root of this worst of mischiefs is to be found in those wicked lusts and passions which are

natural to the heart of man. Never will it be fully cured until that root is *uprooted*,—until man comes under the remedial influence of that holy religion through which the old man, corrupt according to the deceitful lusts, is *put off*, and the new man is *put on*—'created after God, in righteousness and true holiness.'"

3rd mo. 7th. Through infinite compassion, my way to heaven seems much clearer than before I left England for America; and I am decidedly less tried in the prospect of death. Probably I shall not live to be an old man. The Lord make all things straight and easy in Christ, for one of the most unworthy of his children!

After attending the Yearly Meeting in London, he writes:—

Upton, first day night, 5th mo. 30th. The Yearly Meeting ended in much solemnity on sixth day evening. Yesterday we had our concluding meeting of ministers and elders, at which a very satisfactory minute was entered on the books respecting the return of my certificate.

In allusion to a circumstance that was now deeply interesting his feelings, he continues:

It remains for me to record a rich blessing which has been bestowed upon me, in a most happy, good understanding with my beloved friend E. P. Kirkbride;* our covenant being fully made to the pleasure and satisfaction of our friends. This great blessing, together with the near and precious unity of the Church, which has received me back into its bosom (after my long absence), with all cordiality and affection, has filled my soul with tranquil joy and heartfelt gratitude.

* The daughter of Joseph Kirkbride, of Bridesburg, near Philadelphia.

In the sixth month, in company with his brother Samuel Gurney, and his friend Josiah Forster, his daughter, and his sister-in-law Rachel Fowler, Joseph John Gurney spent a few days in Paris; principally with a view of promoting the cause of emancipation in the French West Indian colonies. They obtained interviews with the king, and some of the most influential members of his government, in most of which Joseph John Gurney embraced the opportunity of stating the results of his own observations in the West Indies, in connexion with the question. The following is an extract from one of his letters during this visit to Paris :—

First day, 6th mo. 13th. At half past three yesterday, we were engaged to call on Guizot, to converse with him, and to give him my testimony, as an eye witness. of the benefits of emancipation. Our aged friend, Thomas Clarkson, had earnestly begged me to do so. Guizot is a Protestant, I doubt not, on conviction ; however he may be, at times, carried by the stream of politics over some lines which we deem to be important. He has a highly intellectual countenance and great powers of mind ; and is evidently the soul of the present French government. I felt the prospect of this interview almost as weightily as I did that of the public meeting at Washington ; well knowing the importance of the subject, and of the consequences which might arise from our conference. After a little waiting, we were introduced to the minister, and were received with real kindness. He is familiar with English, so that I had the advantage of explaining the subject in my own tongue. Nothing could exceed his attention. We parted with the understanding that

he would read my book, and that we should renew our conversation next third day, when we expect to dine with him. We found the Baroness Pelet at the hotel waiting our return, and much did we enjoy an hour's conversation with her. She is all sympathy with us in our labours.

FROM BISHOP WILSON OF CALCUTTA.

Bishop's Palace, Calcutta, July 3rd, 1841.

MY DEAR FRIEND,

I perceive that you have now returned from your long and useful tour in America and the West Indies; and I cannot but express to you the very high satisfaction with which I have just read your *Winter in the West Indies*, sent to me by *Sir* Fowell Buxton—(never were civil honours better conferred),—whose efforts, now that Wilberforce is no more, seem to rival those even of that distinguished person, though in a different way. The gentle, the persuasive, the eloquent, the fascinating public statesman, the friend of Pitt, was required to propose the great question. Lord Grenville and Mr. Fox were put into office, I verily believe, to carry it. Then Fowell's energy, boldness, practical habits, perseverance, have been raised up to crown the efforts of his predecessors. You may judge, therefore, my dear friend, with what delight I read the first proofs of the success of Emancipation in the West Indies, as respects every point, moral, religious, political, commercial. The rise in the value of estates is alone conclusive. Your account of your interview with Sir C. T. Metcalfe was doubly interesting from my intimacy with him for seven years in India.

Soon after his return from Paris, Joseph John Gurney believed himself called to engage in a much more extensive service upon the continent of Europe.

"Having had an opportunity," he remarks, "of endeavouring to impress on the slaveholding government of France, the practical advantages of emancipation, as proved by experience in the British West Indian Colonies, I was anxious to lay the same evidence before two other Governments similarly circumstanced, though not to so great an extent; Holland, holding about 60,000 slaves as I understand, chiefly in Dutch Guiana; and Denmark, holding about 40,000 in her West Indian Islands. But this was far from being the exclusive, or even the principal object which I had in view. I had long entertained the belief that some directly religious service on the continent of Europe awaited me, and I was comforted to find that my beloved sister Elizabeth Fry was under a similar exercise of mind, and had very much the same places in prospect as myself, in Holland, Denmark, Hanover, and Prussia."

Having received full certificates of the unity and concurrence of their friends, Joseph John Gurney, with his sister Elizabeth Fry, left London for Rotterdam, on the 31st of the 7th mo., 1841, accompanied by his daughter, and their niece, Elizabeth S. Gurney.

The following are extracts from his letters written during this journey:—

Rotterdam, 8th mo. 2nd.

After an early breakfast this morning, we walked among quickly succeeding scenes of evident commercial thrift, to the "boys' prison." There we found about

150 criminals, all under eighteen years of age ; a poor prison, in point of construction and accommodation, for the juvenile offenders of all Holland ; but, in point of discipline and management, excellent. The prisoners of the first or worst class, are kept in silence ; those of the second class may converse a little ; those of the third, or best class, as they please. We found almost all the boys in the school, which is admirably conducted, no punishment having been given in it for two years. The master exercises a powerful moral influence, and the lads make great progress in useful learning. The Scriptures are read to them daily ; and when not in school, they work as carpenters, shoemakers, and tailors, being allowed about half their earnings.

We then hired a carriage, and drove twelve miles through the country, northward to Gouda. We were much interested by this little journey, which gave us the opportunity of seeing Holland, as it truly is,—an artificial country, redeemed from the sea, and preserved from it by vast mounds, green, fertile, flat, intersected by almost innumerable canals.

Our object was the famous women's prison for all Holland, a very inadequate building, containing nearly 400 women criminals. The discipline and moral care are admirable ; they are well employed, instructed, fed, and clothed. We were joyfully received by two ladies who visit the prison, I believe, through the advice formerly given by my beloved sister.

Amsterdam, 8th mo. 8th.

We drove to the palace of the Prince of Orange, the heir apparent, whose wife, a daughter of the King of Wurtemberg, had summoned us to an audience. We both addressed her, under serious feelings, respecting

her important responsibilities as the probable future queen of this country.

In the afternoon we called on that really devoted Christian, Dr. Capadose, the converted Jew, whose pious wife and lively children, as well as himself, interested us much. Afterwards we dined at Lady Desbrowe's, being met by Sir Alexander and Lady Malet,—the former, Secretary of Legation, the latter, step-daughter to Lord Brougham; agreeable people, who seemed drawn to us by a feeling of affection; and Count Sanft, the Austrian minister. Sir Edward Desbrowe, the British minister, who had been absent on a journey, returned home before dinner was ended. He is a very spirited, sensible man, an old diplomatist, and much interested in the cause of education, freedom, etc. It was pleasant to see his young children clinging round him on his return. I was obliged to leave this agreeable company, being sent for by the Prince of Orange. I drove to his palace, and was soon introduced to his private study. He received me standing, but was remarkably kind and open in his manner, probably about twenty-five years old. I spoke to him on the subject of slavery, and afterwards very freely on the importance and efficacy of simple primitive Christianity. I felt a true Christian love for him and desire for his welfare, and have a hope that the interview may not be entirely in vain. On my return to our ambassador's, I found that orders had been received for Lady Desbrowe, my sister, and myself to meet the king and queen, at the Palais de Roi, the next day at half-past one. We spent the latter part of the evening with our friend Groen Von Prinsterer and his wife, persons of distinction in the world, but of marked simplicity and piety. We were mentally refreshed in their company.

Yesterday (seventh day) formed a peculiarly interesting conclusion to our stay at the Hague.

On our arrival at the palace, we were ushered into a handsome drawing-room, and after some time of waiting the king and queen entered with the Princess Sophia, their only daughter, aged eighteen. Everybody, as well as themselves, continued standing during our interview, which lasted considerably more than half an hour. It was to our feelings a time of divine favour, and we were both enabled to speak very plainly to them. They were evidently immediately attracted to my sister, whom the king questioned very pleasantly as to the first origin of her prison visiting, and as to her family, etc. She gave the history well, and unfolded the state of the prisons of Holland in a lucid manner.

She then mentioned my West Indian tour; on which I gave them my recital fully and clearly, yet as concisely as I could, pressing upon him the duty and safety of abolishing slavery in his own dominions. I felt helped in the service, and the opportunity of performing it was a peculiar relief to my feelings. I then gently, but pointedly, attacked the vile practice of the Dutch on the gold coast of Western Africa (where they have a settlement), of enlisting negro soldiers, by high bounty money, to serve as troops in Java and Surinam, a practice which entails the same horrible anterior steps in the heart of Africa, as the slave trade itself. I knew it was somewhat of a risk to mention the subject, but I felt it to be my bounden duty; and to my surprise, though our diplomacy had failed in the matter, the king immediately gave way, and declared his intention to put an end to the practice.

Afterwards my sister spoke to the king on the subject of education, and on the lamentable fact, that the Bible

is at present entirely excluded from the public schools of Holland. The law of the land itself, as the king told us, excludes religion from the schools, on the ground of their being equally for all sects of Christians, and even Jews. My sister pointed out the fallacy of this plea, and it was cheering to observe how cordially he assented to our doctrine, that *education, without scriptural instruction, was merely giving power without a right direction, and that religious principle is the only true foundation of virtue.* My sister had then a little private chat with the queen; and, after a reciprocal and hearty exchange of blessings, we parted.

Amsterdam, 8th mo. 11th, 1841.

Our Sabbath passed off satisfactorily. We sat down at one o'clock in our own Meeting-house, a neat little place where dear John S. Mollett worships in solitude every first day. The meeting was attended by about one hundred people, some of whom came out of mere curiosity, and glided off as soon as they were satisfied. Many others were evidently gathered into deep serious feelings, and I believe the ministry which flowed on the occasion was attended with power. Some of the young people seemed much affected, and have been frequenting our meetings since. In the evening we met at our hotel for the reading of the Scriptures. Some thirty or forty persons attended.

On second day, I was engaged in writing a long letter to the King, recapitulating the various points of our conversation; this I despatched to the care of our ambassador the next morning. I felt it a weighty undertaking. At three o'clock he and John S. Mollett, and J. M.'s pious, agreeable wife, (not a Friend,) united with us in a visit to the prison. The department allotted to girl criminals, for all Holland, is

admirably conducted under the care of visiting ladies, set to work by my sister in her last visit, and a good matron. We had a satisfactory religious opportunity with them. The rest of the prison is chiefly filled with prisoners for trial. It is crowded with men and women, the two sexes separate, otherwise there is a total absence of classification, as well as employment, and very little religious care. It is precisely such places as these that are the hotbeds of crime.

At eight o'clock in the evening, a final meeting took place in our large saloon at the hotel, which was crowded with interesting people. It began with an address from my sister on prisons, lunatic asylums, and schools. I followed ; and soon the blessed tide of divine influence rose in an extraordinary manner, and it became a solemn, favoured meeting, in which the glorious gospel was declared in a measure of the power of an endless life.

Bremen, seventh day night, 8th mo. 14th.

We are safely arrived at this singular and beautiful city. In making a *détour* through a sandy country full of holes, in order to avoid the long continued mass of new stones laid upon the road, we unhappily broke the strongest iron fastening of one of the springs of our heavy laden carriage, so that during most part of the day we went on in jeopardy, not knowing how soon we might be irretrievably let down in some part of that difficult country. All this was rendered the less acceptable because of my dear sister's evidently delicate condition. However we reached a very poor inn at Wilderhausen in safety, and were relieved in the morning to find our invalid somewhat recruited by a fair night. Here I succeeded in hiring a rough waggon, in which we stowed our luggage, in

order to lighten our broken carriage, and in which, for a similar purpose, Anna and I took our seats.

We entered this very interesting town at noon, without any further mischief to the carriage.

Hamburg, 8th mo. 17th, 1841.

Our way here seems remarkably opening, so that we are again furnished with evidence that the hand of a good and kind providence is near to guide and help. Yesterday we were visited in the morning by the Syndic Sieveking, minister for Foreign affairs in this little Republic. The "four Syndics" are the ministers of the sovereign body, which consists of 24 senators and 400 liverymen.

Capital punishment is almost unknown, it being twenty-five years since an execution took place. Yet we have seen in the jails several murderers. These are confined at labour for long terms of years. There is a great want of free toleration, no new sect being allowed to hold meetings of worship in the place.

In allusion to the remaining three days spent at Hamburg, he says :—

It was a memorable time, during which the hearts of many were remarkably opened towards us, and towards that cause of truth and righteousness which we were earnestly desirous, however feebly, to promote. We had a large company one evening at our hotel, among whom were the Syndic Sieveking, and many others, who appeared abundantly willing to listen to any suggestions which we could offer of a philanthropic nature.

A morning was spent in an interesting visit to the Rauhr Haus, an institution in the country, a few

miles from Hamburg, chiefly under the care of the Syndic, for the reception of young men convicted of crime, or otherwise marked as disorderly characters. Here, without the scourge, or the fetter, or even the lock, I believe, they are boarded and lodged in several distinct families, under a kind of parental superintendence, and are taught a variety of useful handicraft arts. They are carefully instructed and trained, under the authority of law, to regular moral and religious habits, Most of the caretakers of this institution have been led into the service as volunteers, by a sense of duty and the influence of Christian love. Here, as I apprehend, is the great secret of that considerable measure of success, in the way of reformation, with which the effort has been blessed.

In the evening we found a crowded assembly at the house of the truly Christian Senator, Hudtwalker, to whom, at Sieveking's request, I related in English, without interpretation, some of the remarkable circumstances in the life of Wilberforce. Afterwards, my beloved sister addressed them, with the admirable accompanying interpretation of Amelia Sieveking, on the subject of religious toleration and liberty. This is a sore subject at Hamburg; for the little republic, the pattern of freedom, has been fixing its tyrant fangs, by way of cruel restraint at least, into the little Baptist body. Never did I hear a subject more ably or more boldly handled, and yet with that tact, gentleness, and grace, which utterly forbad the kindling of any opposing passion. The impression made was evidently great. We afterwards presented a written address on this and other practical subjects to the local Government; and left the city on seventh day morning, after having been favoured to find, or make, many friends in it.

Copenhagen, 8th mo. 23rd.

It is strange to be at last at this place which I have been so long intending to visit! We were met on our arrival by Peter Browne, the British Secretary of Legation, a very agreeable, Christian gentleman, from Ireland; who informed us that the queen had provided apartments for us at the Hotel Royal, considering us as her guests, she kindly intending to pay all our expenses; but we thought it best politely to claim our independence, and to pay our own bill.

Peter Browne's wife, who is a decidedly religious person and truly kind to us, then took my sister and me to the queen, at her private palace in town, whither she had come ten miles from her country residence on purpose to receive us. We found her with two of her ladies, and Rafford, a French *réformé pasteur*, who is her almoner. I have seldom seen a more pleasing woman; forty-five years of age, dignified in her appearance, but at the same time kind and warm hearted. It seemed a real delight to her to see my sister again. We explained the objects of our mission, and arranged our plan of visiting the prisons. She took a lively interest in the whole affair. When this business was gone through, she conducted us, in two of the royal carriages, to her infant school, and it was very interesting to see the queen with her multitude of poor infants, questioning them out of the Scriptures, &c.

On third day our prison visiting commenced. Accompanied by our friend Katherine Browne, Von Usten, a leading man of the police, and Federsen, a Government Inspector, who also proved one of our best friends, we proceeded to the *Dom Haus*, or police prison, chiefly for untried prisoners.

We were aware that Peter and Adolph Munster, two Baptist ministers, were confined in the better division of this prison, for their infraction of the rules of the state religion. Peter had already been there nine months, Adolph for a shorter period. There being no toleration of sects in Denmark, we hoped that our seeing them as a matter of course, in our prison visit, would open the door for our service in the cause of religious liberty. We found them, each alone, in pretty comfortable apartments, and were greatly interested and pleased by them. They had all the appearance of sensible and pious men, the elder brother, Peter, a very superior person.

After a lunch at the hotel, we again set off for the Stock-haus, or place of slaves, where are the criminals, (all men,) who are condemned to hard labour for many years; a large number for life. They go out chained into the streets to work. They are under the care of a kind captain of the army, who willingly summoned them from their work to hear our addresses.

Thomas Shillitoe's meeting in this prison, and visit to the Court, seem to have left a lively impression.

On fourth day we spent many hours in examining the Zuchthaus, or House of Correction, a vast prison, ill built, and old, containing 600 or 700 criminals; 200 women. Many of the religious opportunities were highly interesting and affecting, especially with the latter.

Fifth day was appointed for our visit to the king and queen at Sorgenfri, their pretty country residence. It was to me a weighty affair; indeed, to us both, as we had very important communications to make. Before we left Copenhagen, I paid a private visit to the prison, to Peter Munster. I was anxious, before I saw the king, to know exactly his state of mind, and to what point he

could conscientiously yield. I found him remarkably moderate and satisfactory. After a drive of ten miles, we arrived at the palace. We came, by agreement, half an hour before the dinner, which was fixed at four o'clock, in order to see the gardens. The queen walked out with us, arm in arm with my sister. The grounds, which are beautifully diversified with hill, dale, wood and water, are open to the public, among whom she was constantly met with warm tokens of love and respect. She took us at last into her private garden, and we sat together in her arbour. Truly did she excite our affectionate and lively interest in her welfare.

A messenger soon arrived to inform us that the king (Christian VIII.) was in the drawing-room. Thither we repaired, and were received by him with a kind welcome and a friendly shake of the hands. He is a handsome, sensible looking man, with a benevolent smile, the thorough gentleman in his manners ; about my own age, or perhaps rather older. The dinner passed off very agreeably. My sister sat between the king and queen; and we all found ourselves in good company.

After dinner my sister and I accompanied the king and queen into a balcony, fronting the pleasure grounds ; my sister then gave the king an account of his prisons, and endeavoured to infuse her views of a just and reformatory prison discipline. I interpreted in French, when necessary ; the king talking no English. Before she quite finished, the terrace, immediately below the balcony, was filled by a large company of orphans from the asylum in Copenhagen, who had been conveyed to Sorgenfri in twenty-five carts, to enjoy a holiday and meet "Madame Fry." Below the terrace spreads a green lawn, on which the public was assembled to witness the spectacle. The weather was delightful ; and the scene uncommonly interesting. The orphans

sung the usual national songs in honour of the king and queen, who both behaved most kindly to them. A sudden shower occurring, the king commanded them all to be brought into the saloon, when they were addressed by my sister, interpreted for by Prince Bentheim, who declared, in the midst of his interpretation, that her speaking was "*un don de Dieu* ;"—not far from the truth I believe.

No sooner were the orphans withdrawn than he took me into the queen's boudoir : and there he and I were shut up alone together for an hour and upwards. Most interesting to myself was our conversation, in which he took a sensible and earnest part, candidly stating his objections, and putting his finger on what he deemed weak points. I was enabled to speak French to him with facility, and gave him a full recital of what I had seen, both in the British and Danish West Indies, clearly explaining to him the whole of my views and wishes respecting the latter. The queen and my sister then came in ; and the latter now spoke to him on our last point—the want of religious toleration in his dominions, and the persecution of the Baptists. In conclusion he requested us to come again on the following "Sunday" to dine with him, and bring our proposals in writing ; but the queen excused us, telling him that we were to hold a meeting that evening at our hotel. It was at last fixed that we should come to him on that day, about noon, to which we could not feel the least objection, as the object was only to do good. After having thus fully relieved our minds, we took tea with them, and accompanied our friend Katherine Browne to her house in the country to lodge.

On sixth day evening several ladies and gentlemen came to us, and we laid the foundation of the Prison

Discipline Society for Denmark. On seventh day evening we had a *réunion* of nearly two hundred people of the *élite* of Danish society; the large assembly room at the hotel being filled. My sister spoke well on prisons, being interpreted for by Schiested, and I gave them the West Indian story. Nothing could exceed the interest and love of the people. First day was truly memorable. A precious meeting with the Baptist flock, at nine in the morning. This done, we again drove to Sorgenfri, and enjoyed a satisfactory interview with the king and queen. We were alone with them for nearly two hours, and while the king looked at the Danish copies, we read to him our respective reports in English. Thus the whole of our subjects, including toleration, were completely put into his mind. It was a very business-like interview, but ended in some sweet religious intercourse. I spoke fully on the necessity of their supporting simple, sound Christianity, in the midst of the rationalism of priests and people with which they are surrounded.

We next called on the Queen Dowager, at Friedericksburg. She is seventy-four, an afflicted widow, and was greatly affected by the interview. In the evening we had a good Friends' meeting at the hotel, attended by many pious people, chiefly of the upper class; it was a blessed ending of the day.

CHAPTER XXII.

1841. ÆT. 53.

JOURNEY ON THE CONTINENT WITH HIS SISTER ELIZABETH FRY (*continued*).

PROCEEDING by way of Hanover, they came to Pyrmont, to visit a small body of persons professing the principles of Friends.

Pyrmont, 9th mo. 5th, 1841.

Our friend, August Mundhenck, met us; and we arranged our meetings with him for the next day. He is an interesting, religious young man, prospering in business, but, I hope, bound to a better cause; to us a great helper as an interpreter, as he speaks English well. We attended the usual meeting at ten o'clock; about thirty Friends, and perhaps twice the number of others. My sister spoke first, explaining our manner of worship; after which I was much engaged in preaching the everlasting gospel, Mundhenck interpreting for me. In the afternoon, the Friends held their two months' meeting. We were very glad of the opportunity of attending it, singular as it was to have all the proceedings in German. I thought the business well conducted; men and women sitting together. I never felt more entirely unworthy, except for Christ's sake, or more entirely unfit, except through the direct influence of the Spirit, for the least participation in the work and service of the Lord. While at Pyrmont we drove to Friedensthal, or the valley of

peace, one mile aud a half from the town, a lovely place, where reside John Seebohm, (Benjamin Seebohm's brother,) and his large family ; the late Louis Seebohm's widow and her daughter ; and August Mundhenck and his little girl ; separate houses, but one community, connected with a large establishment in the wool trade.

After visiting all these families and other Friends in the district, and holding a public meeting with the work-people, they proceeded on their journey.

On our way we visited one of the great prisons of the State of Hanover, at Hameln. My sister had seen it last year, when she found the prisoners, even when at work, heavily loaded with irons. She had represented the case to the Government ; and the late Queen, who died in the summer, particularly requested, during her illness, that all my sister's suggestions might be attended to. The happy consequence was the removal of all the chains, and it was interesting to observe the warm and joyful welcome which my sister met with. We arrived at the strongly fortified town of Minden, on the Weser, about three o'clock ; found a good hotel ready for our reception ; dined, and spent the afternoon in religious visits to two families, the Peitsmeyers, and the Schelps. John Rasche, the principal Friend of the place, and the widowed father of a large young family, was also called upon. At seven o'clock in the evening, a public meeting assembled in crowds, in a large room at the hotel. It was, I believe, a good time, in which the great truths of the gospel of Christ appeared to have free course among the people.

The next morning, after sitting with the two families of Rasche, we held another large meeting, in a capacious public room. The true anointing was evidently poured forth ; and great, indeed, was the attention of the

people. After the meeting was over, the Friends retired into their own Meeting-house, a humble upstairs room. Including the children, there were, I suppose, about forty present, and a very precious time we had with them. I was greatly pleased with their cleanly and sober appearance, and the readiness with which the children answered my Scripture questions.

We were anxious to reach Hanover, forty-five miles, in good time at night; but at Bückeburg, we found that the princess (sister to the Prince of Pyrmont) had set her mind on holding a philanthropic meeting. A large company met us at the hotel. My sister spoke to them with remarkable effect, after a few introductory sentences from me; and I concluded the meeting with a brief but expressive declaration, as I hope, of gospel truth. Love and goodwill flowed abundantly. Among the persons present were the Prince and Princess, their son and two daughters, and the young Prince Hohenlohe. It was a bright and memorable occasion. It is particularly satisfactory thus to find our way into the hearts of cultivated, as well as uncultivated society, wherever we go. We shall not soon forget the pretty Bückeburg, from which place a drive of six hours brought us at midnight to Hanover, fourth day, 9th mo. 8th.

At Hanover, being unable as they had hoped, to obtain an interview with the king; Joseph John Gurney prepared a letter which he forwarded to him, on the subject of the prisons. He writes:—

At eleven o'clock yesterday, the 11th, we took the railroad for Berlin.

This very extensive and beautiful city of 300,000 inhabitants, is placed in the midst of a vast plain of sand. Our excellent Hotel de Russie is situated

in the midst of magnificent palaces, and other such buildings. A long and interesting call from General Thial, the President of the Bible Society, and Prime Minister of Prussia, has taken up part of this morning. He is an old soldier but his countenance beams with benevolence as well as talent; and I have no doubt that he is a lively-minded Christian. Such a journey as this demolishes all sorts of prejudice, but it in no degree shakes our belief in the truth and reality of our principles. Lord William Russell, our Minister, and many others, have also been calling. Our friend August Beyerhaus, a Christian indeed, is an effective helper and interpreter.

I have been busy writing to the King of Hanover about the persecuted Baptists. This evening we have been favoured with a good meeting with about eighty people at the hotel; an intelligent and interesting audience.

Neustädtel, in Silesia, 9th mo. 15th.

Our visit to Berlin was, I believe, of some importance; though a time of no small pressure on our own minds.

Our morning on second day was closely occupied. I visited a celebrated institution for the education and reform of young criminals, under the care of Kopff and his wife, persons eminently gifted for their station. I was delighted with the order of the establishment, and with the masterly management of the boys, about eighty in number; they are well taught, and employed in various branches of industry when out of school. Afterwards we walked across a sandy plain to call on Gossner, an evangelical minister, who was once a Roman Catholic, preached at Petersburg many years, and was at last driven from that place. For several years past he has exercised his ministry at Berlin.

He is much attached to Stephen Grellet, whom he described to me as the most spiritual Christian he had met with in any denomination. He gave me a lively description of the state of religion in these parts; my object being to ascertain what points, affecting the best welfare of the people, required our attention in our probable interview with the king.

On our way home we called on Baron Kottwitz, a very aged Christian nobleman, who has devoted his life to the care of a great poor house, in part of which he resides. He loves Friends, and has a lively recollection of Thomas Shillitoe. He is himself a noble specimen of a green old age.

On third day morning we found, to our grief, that my dear sister had been very ill during the night. We had arranged to visit the great prison at Spandau, ten miles from Berlin, and had afterwards sixty miles to travel. Happily she got better, took the carriage at nine o'clock; and Beyerhaus, she, and I drove off to Spandau. Lieutenant Schultz, who has been persecuted under military law for distributing tracts, a great friend of Peter Bedford's, also accompained us. At Spandau we were kindly received by the Christian Governor of the prison; and had some remarkable religious opportunities with companies of the prisoners. It is a well ordered prison; and my sister had the comfort of finding that her suggestions, made last year, had most of them been attended to; to the great advantage of many hundred criminals, especially as it regarded food, superintendence, and religious instruction. Thus a new evidence was afforded her that her labour was not in vain in the Lord.

By dint of rapid travelling, we reached Frankfort on the Oder, (sixty miles), about half-past nine o'clock at night; my sister not the worse for her journey.

9th mo. *20th.* We are in the midst of a most delightful country, cultivated valleys reposing in amphitheatres of noble mountains, the Schnee-kopf (snow-head) especially, towering to the height of 5000 feet, pretty little villages interspersed all around, and a few very fine *châteaux* adorning the scene. The three principal of these are royal residences ; Erdmannsdorf, that of the King and Queen when in their country retirement ; Fischbach, that of Prince Wilhelm, the King's uncle ; and Schildau, that of Prince Frederick, of the Netherlands, who married the King's sister. Next to these comes Buckwald, the noble demesne of the Countess Reden, who is here fulfilling most important duties. She has a large Bible Society under her care, consisting of 261 districts ; they have distributed 54,000 Bibles. The Countess exercises an important influence, in the right direction, with the royal family ; and is the private friend and adviser of the King and Queen. She is very like the late Hannah More, wearing her hair and cap in the same manner, and, like her, lively and productive, naturally and spiritually.

After our arrival at Hirschberg, a letter came from the Princess Wilhelm of Fischbach, requesting us to come to her *schloss* or castle, at three o'clock, and afterwards to dine with her, and her husband, and family. We were very kindly received by the Princess ; she is a stately, queen-like lady, with a countenance full of tender and kind expression. Prince Wilhelm, her husband, soon entered with his sons, Princes Adalbert and Waldemar, agreeable young men ; and Prince Charles of Berlin, who talks English well, the younger brother of the King.

In the evening the Queen joined the party, and met my dear sister with warm affection. She is a delicate looking woman, of a countenance which marks much

feeling, the daughter of the late King of Bavaria ; once a Roman Catholic, but now a Protestant by conviction ; and, I really believe, a humble Christian. What higher praise for a Queen? I felt the weight of this royal party, which was attended by numerous *aides-de-camps*, *dames d'honneur*, &c. ; but there was no feeling which warranted any attempt at religious service, beyond free, and, I hope, not unedifying conversation.

Prince Frederick of the Netherlands, and his amiable wife, also joined us.

We waited on the Queen, by appointment, at the beautiful Erdmannsdorf, at eleven o'clock, ; and enjoyed about an hour's interesting and truly edifying private conversation with her, the Countess Reden only being present with us. The Queen seems closely attached to our dear sister, and permitted us to arrange with her the time for an interview with the King, in case of his arrival. From Erdmannsdorf we proceeded to Schildau, the *Schloss* of the Prince and Princess of the Netherlands. Prince Frederick is remarkably kind, sensible, and gentlemanlike ; and since his influence (as a respected brother) is great in the Netherlands, we were glad of the opportunity of explaining to him the nature of our several philanthropic objects.

From the elegant Schildau we drove to Buckwald, the seat of the Countess Reden. We dined there about half-past two o'clock, meeting the King's Chamberlain, Count Stolberg, a man of very high character, and several others. Our little company was composed of Christian people, and our intercourse was refreshing.

In the evening, the Princess Wilhelm and her daughter Marie joined our party for a time, and several other interesting people, and the Countess interpreted for my sister, while she told her tale of prisons. Mutual

gratification seemed to prevail among the strangers, and their kind entertainers.

The next day was our sabbath, and a very remarkable one it proved. At twelve we went by appointment to the Countess Reden's, who accompanied us, with a number of Christian ladies, to the Princess Wilhelm, at Fischbach. My sister's account of the prisons, given to a few the preceding evening, had excited the curiosity of more, and the object of the *réunion* was to hear what she had to say. She gave the subject a Christian turn, which I also endeavoured to do when speaking of the West Indies. The Countess had sent a courier sixty miles to fetch two Moravian brethren to act as our interpreters, and excellently did they perform their task.

On our return to our hotel to dinner, we met the king, who passed us rapidly in his carriage. He bowed to us, but I believe he did not see who or what we were ; but how deeply interesting has been our subsequent communication with him ! It had been fixed ever since our arrival that a meeting should be held that evening in the Countess's saloon, at Buckwald, with the poor Tyrolese, and all who wished to attend. The rooms were thronged with the high gentry and ladies of the neighbourhood. The Princess Wilhelm had engaged to come, but it was an agreeable surprise to me to see the Prince and his eldest son (Prince Adalbert) enter with her. Soon afterwards, several of the court began to arrive, and the intelligence was brought that both the King and the Queen were coming to the meeting. His brother, Prince Charles, and Prince and Princess Frederick of the Netherlands, were with us.

He seemed delighted to see my sister, and most kindly shook hands with me, having a lively recollection

of my brother Samuel. He is rather a stout person, looking nearly fifty years old, his countenance intelligent and beaming with kindness, and his manners unaffected. The Tyrolese, about 200, in their grotesque habiliments, occupied the bottom of the room, and they being too much crowded, the King began to move the seats of the gentry with his own hands, to accommodate them with more space, a fine example for his grandee subjects, and for us all. The Countess wished for a hymn as soon as the people were seated, and the like at the close; prayer was the burden of the first song, and praise of the second. I could only enjoy the interest of the sight; so many of the Royal family, and a multitude of the great in this world, uniting with the poor Tyrolese peasants in what I believe was to many of them an act of worship. My sister and I, and our two interpreters, were at the upper end of the room; on our right, the King, Queen, Princesses, the Countess, and a few other ladies; on our left, the Princes Wilhelm, Charles, Frederick, and Adalbert; a crowd of ladies and gentlemen behind and before; the Tyrolese immediately in front of us, but at the other end of the room; the high, conical hats of the women towering aloft. The men wear similar hats, but were now uncovered. There was a sweet tranquillity and true solemnity over us. I briefly explained the views of Friends respecting worship, the spirituality of the gospel dispensation, women's preaching, &c. This opened the way for my beloved sister. The first part of her address was to the Tyrolese, beautifully adapted to their condition; she applied the words, "I was a stranger and ye took me in," to the late King's benevolent reception of these refugees; and spoke of him in a manner which touched all hearts. She then turned to the great ones, and rivetted their closest attention. I followed at some

length, in a declaration of the essential truths of the gospel of Christ, alike applicable to prince and peasant. The interpreters partook of the unction poured forth, especially a dear, simple-hearted young man who interpreted for me. The King and other members of the family seemed to feel the occasion. When the meeting broke up he gave me an affectionate shake of the hand, and thanked me warmly for what I had been led to say. With my sister he was still more loving. Truly all thanks for this memorable, precious meeting, were due to the Author of all good!

I was obliged to sit up till past midnight over the document which I had to present to the King on the following day; and rose again on second day (yesterday) morning at six o'clock, to finish it. I got through the great task by eleven o'clock; read the sheets with my sister and Countess Reden, who fully approved them; and we then set off for the palace at Ermannsdorf, where we were quickly ushered into the Queen's sitting-room. The King soon joined us. We four were alone together for more than two hours; a most interesting interview it was. The King developed a clear, penetrating mind, great knowledge of the several subjects, a heart full of feeling, and, above all, decided and unquestionable Christian principle. I think it might be said, with little exception, that our views and judgments corresponded with his in every particular. He seemed much interested with the account we gave him of our Friends at Minden, who, in consequence of not being able to take up arms, are deprived of some of the rights of citizenship, and cannot buy land.

After we had gone through all our business, my sister requested leave to read a few texts, which she believed to be applicable. First, a text or two for the Queen; and then for the King, which led to further serious

expression. It was a heart-tendering time, and ended with solemn prayer from her lips. The King paid us the attention of coming down stairs and seeing us off. A crowd of people near the door surrounded him and ourselves on the occasion, and we drove off, amidst their kind tokens of affection, in sweet peace.

Their course was now directed homeward, by way of Dresden, Leipsic, Halle, and Elberfeld.

At Halle, they called on Gesenius, the distinguished Hebrew Scholar; and afterwards at Elberfeld enjoyed an evening of Christian converse with Pastor Krummacher, the author of "Elijah the Tishbite," and a large company at their hotel in the evening.

At Dover, Joseph John Gurney writes:—

10th mo. 3rd.

Yesterday morning at half-past ten o'clock, we went on board the post-office steamer from Ostend to this place. My dear sister was soon much refreshed by the sea; and we were favoured with an almost perfect calm, which rendered our voyage easy and agreeable; and our minds were at rest, in the feeling that the work required of us had, through divine grace and mercy, been accomplished.

CHAPTER XXIII.

MARRIAGE WITH ELIZA P. KIRKBRIDE.
JOURNEY ON THE CONTINENT.

1841—1843. ÆT. 53—55.

SOON after his return home, Joseph John Gurney accomplished his intentions of marriage with Eliza P. Kirkbride. The event took place at Darlington, on the 21st of 10th month. They proceeded to Earlham by way of Aysgarth and Bolton Abbey.

12th mo. 25th. This day is one of peaceful seriousness to us. My dear wife and I are quietly together with our children. A peep into the long past has been deeply interesting to me; but I am more inclined to rejoice and be thankful in the present; and to take a fresh start, and press, with renewed diligence, after the mark for the prize. What is that mark but holiness? even the holy maturity of the Christian character. O that this mark may not only be aimed at, but attained to!

In the spring of 1842 he was engaged, in company with his wife, in a short visit to Friends in Bristol and Gloucester; and in attending, on his return, the Quarterly Meeting of Friends in London.

His leisure had been of late occupied in the revision of his work on the Distinguishing Views

of Friends, of which a new and stereotyped edition was soon afterwards published. On its completion, notwithstanding some accession of bodily infirmity, his mind was turned to other important labours.

6th mo. 13*th.* I look back upon the Yearly Meeting with great comfort. It was a time of harmony, and a time of life, my dear sister Fry taking her part and place in great brightness. H. C. Backhouse had excellent meetings with the nobility and the Jews, in two of which I was enabled to assist. It has been an occasion for the strengthening of our faith; and I humbly trust, through infinite condescension on the part of our Holy Head, we may go on our way rejoicing, trusting in the Lord.

At our Monthly Meeting on fifth day I obtained a minute for some service with Friends and others, during the next few months, as way may open, and health permit, in Norfolk and Suffolk. My dear wife is mentioned in the minute as intending to accompany me.

6th mo. 25*th.* We have, under the merciful providence of our heavenly Father, passed a truly happy time since the last entry, notwithstanding two hair-breadth escapes; —one from a large mad dog which ran up to our door, and, just as my dearest wife and I were going to step into the carriage, fell suddenly into convulsions, and was afterwards shot in the garden—the other from my taking the liquid of potash instead of my usual draught. This happened in the early part of this week; and it is probable that my life was saved by my wife immediately giving me castor oil. I am now over it, and much as before in health; feeble, but pretty well.

Engagements, in parts of Norfolk and Suffolk, called Joseph John Gurney several times from home

during the autumn and winter. He also paid a short visit to his friends in Manchester and Liverpool. Besides attending to these calls of duty, he spent part of the autumn at Darlington, on the occasion of the funeral of his valued relative, Jonathan Backhouse, and in visits to several other places in the North of England.

Meanwhile the state of his health continued to awaken anxiety. Referring to it, he says under date

11th mo. 4th. Dr. Prout's verdict of my bodily state is by no means favourable. A very strict regimen is ordered, to which, coming as it does from the highest authority, it is my full purpose to render due obedience. I desire to be enabled to say, "It is the Lord, let him do what seemeth him good."

Through all, he endeavoured quietly to press onwards in the path of duty. At the suggestion of his sister Elizabeth Fry, he had been lately building a large and commodious library and reading room at Cromer, for the use of the fishermen and sailors, which was opened in the twelfth month of this year. It was about this time also, that, after much anxious deliberation, he became convinced that it was his duty to give up the use of all intoxicating beverages, and to encourage his household in a similar line of conduct. Henceforth he gave to the cause of Total Abstinence all the weight that could be derived from his own example and Christian advocacy.

The work which had of late occupied his attention was now published, at first anonymously, under the

title of "The Papal and Hierarchical System compared with the Religion of the New Testament." In this excellent treatise he boldly but faithfully sketches the principal corruptions by which man has defiled the purity, and weakened or destroyed the influence of primitive Cnristianity; powerfully contrasting these corruptions with the noble simplicity of inspired truth. The whole volume deserves attentive perusal as containing, in a condensed form, a clear and (upon New Testament grounds) unanswerable argument for Spiritual Christianity.

In the spring and summer of 1843 he was again engaged, in company with his wife and their friend Josiah Forster, in a lengthened visit to France and some other parts of the Continent of Europe. His sister Elizabeth Fry, accompanied by one of her daughters, was also associated with them during the earlier portions of the journey.

They left London on the 10th of the fourth month. Our limited space will not allow more than a few brief particulars of this journey.

Clermont, 4th mo. 17th.

While we were examining the Cathedral, at Amiens, our indefatigable friend, Josiah Forster, was engaged in preparing our way for the ensuing sabbath; by calling on Cadoret, the minister of the small Protestant church, who willingly agreed to summon his flock for six o'clock the next evening. He was once in the navy, and a Papist. But when at Havana, in the course of his voyages, he attended one of the churches there, on the day of a great *fête* in honour of the virgin, when he was suddenly struck by the extreme gaudiness and folly of the cere-

mony, and he cried out, "O for four walls to worship in without all this frippery!" Some time afterwards he was taken prisoner by the English, and stationed at Ashburton; where, being on his parole, he accidentally went into a dissenting meeting-house, and found his prayer fulfilled: four walls to worship in without ceremony, without finery. He was struck to the heart, though he could not understand the minister; learnt the English language; attended the meeting for a few months; and became a Protestant and a Christian.

Yesterday was certainly an interesting, and, I hope, not unproductive sabbath; spent in that large city of 50,000 souls, given up, with little exception, either to superstition or practical infidelity.

In the evening, at the appointed hour, the *pasteur* conducted us to the Meeting. It was a congregation of about eighty people; and very solemn it proved. Josiah Forster began by briefly explaining our mode of worship. Soon afterwards I rose, and was enabled to preach for about half an hour in French, with far greater facility than I could have ventured to expect. It was truly given to me of the Lord, and very thankful ought I to be for such a renewed token of his unmerited lovingkindness. Our beloved sister followed in a lively, fervent exhortation, well interpreted by our friend Josiah Forster. Afterwards I was enabled to conclude the Meeting in prayer, and we returned to our hotel with relieved and thankful minds. Such was our first French Public Meeting. May we be helped by this token for good and may we give all the praise where alone it is due!

Paris, 4th mo. 19th.

After driving through a succession of little towns, many vineyards, and a gay, fruitful country, we arrived here in safety about two o'clock. We feel the weight

of our position and prospects; and fervent are our desires that we may be guided from day to day, in the way of our duties, and be graciously qualified for the fulfilment of them.

4th mo. 24th. On seventh day, Josiah Forster and I had pleasant interviews, soon after breakfast, with the wife of the Chevalier Eynard, who received us with much cordiality; with the Greek ambassador, whom we met when last at Paris; and with Guizot. He received us affectionately, and we are engaged to dine with him on fifth day.

Yesterday was our first Parisian Sabbath. Our meeting at the Faubourg du Roule was held at twelve o'clock, and was attended by a considerable number of people, generally English. At six o'clock we repaired to William Toase's Wesleyan meeting-house, by appointment. It was quite crowded, more so, they said, than ever before; and certainly it was a truly solemn meeting.

We then paid our respects to Lord Cowley, the British Ambassador, younger brother of the Duke of Wellington, a sensible, elderly gentleman, who, though very busy, received us kindly. We talked to him about the case of Tahiti and the Sandwich Islands. He said he had received official assurances from the French Government that the Protestant missionaries in Tahiti shall be fully protected, and the Independent Sovereignty of the Sandwich Islands acknowledged. At a later hour we called on the Duc de Broglie, of whom I had so often heard, and whom I was really glad to see. He received us in a very friendly manner. His late Duchess, the daughter of La Baronne de Staël, was a woman of decided piety, a Protestant, and died the death of the Christian. She was well known to our sister Fry. The Duke is a liberal Roman Catholic, and

is the author of the *projet de loi*, on the subject of emancipation, which has just been published. It is said to contain a vast mass of well-arranged evidence; and, though far from fully satisfactory in its provisions, is probably as good as the Duke could make it. Neither he nor Guizot can be regarded as their own masters in this important matter.

In the evening our rooms were opened to the coloured people, besides several of our own friends. It was a highly interesting occasion. There were, perhaps, forty of them, chiefly young men—lively, intelligent, polite; affording abundant proofs that "black blood" has no tendency to destroy the powers of the mind. I told them a little about the West Indies, in a French address; then Josiah Forster and I questioned them respecting the condition of the respective islands, etc., with which they were connected. We had representatives from Bourbon, Cayenne, Guadaloupe, Martinique, and Hayti; and they gave us, in a truly vivacious way, much information. Slavery everywhere seems to wear the same characteristics of ignorance and brutality. The slaves appear to get no education in any of the French colonies, and are liable to much cruel treatment. In Hayti, too, education is at a low ebb. We ended with a psalm and a solemn pause. I trust the impression made upon our guests was useful, and that the evening's service would not be in vain.

4th mo. 30th. On fifth day (the 27th) we went to dine with Guizot, who received us with great politeness and kindness. His mother and children were of the party, also Rosine Chabaud, *Directeur de la Bibliothèque Royale*, and our kind friend the Duc de Broglie.

We stayed rather more than two hours, and had a good deal of free conversation with him. Our main topics were the Abolition of Slavery; the Preservation

of Peace; and Religious Liberty. He assured us that the subject of abolition would be duly brought forward at the commencement of the next session, and that the children under seven years of age would be set free. It seemed as if he could not encourage much hope beyond this, except in the way of amelioration. On the subject of peace he spoke decidedly; saying, that there was far less danger of any interruption of it, than was the case when we were here two years ago. He also spoke decidedly on the point of religious liberty, declaring his own opinion, that it is making progress, and will advance more and more.

I had much agreeable conversation with Guizot's mother, who is evidently a mature and lively Christian. There was a bright glow diffused over the occasion, and we parted under the feelings of friendship.

5th mo. 5th. The meeting of the French and Foreign Bible Society. It was well attended; Colonel Tronchin in the chair. Count Delaborde read the report. I spoke, after a good, enlightening speech from Pressensé, and dwelt on the two great points in the Bible Society, *Simplicité de but*—the whole Bible and the Bible only; and *Catholicité* in principle—so that all the friends of genuine Christianity can cordially unite in it. I also spoke of the most successful means—Bible Associations. On this subject I was followed by Chevalier Eynard. In the evening we met a large company, of Protestants chiefly, at the house of my sister's friend André, the wife of a wealthy banker; one of the leading Protestant families, of old standing. It was an interesting scene, and gave a good idea of the texture of the most respectable French Society. An opportunity was kindly given us for a short religious communication before the party separated; the people seemed full of love towards us on our departure.

5th mo. 8th. The *pasteurs* from town and country came to a *déjeûner à la fourchette*, thirty-two or thirty-three in number. We had a very solemn reading before breakfast, in Ephesians iv. and vi., after which my sister spoke well ; and, under a sweetly constraining influence, I was led to pour forth my prayers for them. At the suggestion of our dear sister, loved and honoured as she is amongst them all, the *pasteurs* from various parts gave us an account, in turn, on four points ; first, the state of religion in their own flocks ; second, the state of the Roman Catholics in the neighbourhood ; third, the condition of the schools ; fourth, the state of the population both Protestant and Roman Catholic, as it regards the distribution of the Scriptures. It was an eminently favoured occasion, one, I believe, which will long be held in remembrance.

In the evening Guizot dined with us alone. We had much pleasant and useful conversation with him at dinner and afterwards. The introduction of the New Testament into prisons was one topic well discussed, in which he was thoroughly one with us in the sentiment that every cell in the prisons should be furnished with an entire copy, and not merely with extracts. We had much conversation on religious liberty, etc. He spoke on all points with great candour and kindness, and, as far as I could judge, in the character of a Christian statesman. It is impossible not to feel a warm and hearty regard for him.

In the evening of sixth day, the 12th, our anti-slavery friends assembled at the hotel. The Duc de Broglie took the chair. It was a highly interesting occasion, present, De Tracy, Lafayette (son of the General), Carnot, Thayer, De Toqueville, Isambert, Odillon Barrot, Duc de Harcourt, St. Antoine, Passy, De Pusy, Lacrosse, Hain, Roger, etc., in all eighteen. After the

reading of a communication from the London committee, I addressed them on the Christian fundamental principles of the Anti-slavery Society, and on the subject in an economic point of view. I was particularly pleased with Odillon Barrot, whose fine noble face is just of a piece with his large and liberal sentiments.

5th mo. 13th. We were refreshed this morning with the happy intelligence that dearest J. H. and Anna were safely arrived ; it is a great joy to meet again.

Fontainbleau, 5th mo. 17th.

This morning we went in our carriage to Neuilly, and arrived at the *château* at eleven o'clock. After a short waiting, we were ushered into the drawing-room, where we found the Queen and Princess Adelaide at work with their ladies ; three gentlemen standing in attendance. The King soon came in, and gave us a gentlemanlike welcome, desiring us to resume our seats, and sitting by us in a sociable way. My sister spoke to him a little on the state of the prisons, of the dangers of the proposed cellular system, and on the necessity of its alleviations. I added a little, describing the system as practised at Philadelphia. I then spoke of the West Indies ; mentioned the favourable change in the practice of the planters, and the consequently improved state of things, and increasing production of sugar ; also the good behaviour of the free blacks in Antigua. I told the King, that, since I had seen him last, I had conversed with the Kings of Holland and of Denmark, who were looking to France for an example, and pressed on him the great duty of abolition as far as I could. He seemed to me to be devoid of prejudice against the measure, but pleaded the usual difficulty, "*C'est l'argent.*" I hope, however, that some impression was made. My dear wife then asked for silence.

This was readily granted, and she was enabled with great clearness and force to address them.

Joseph John Gurney, with his wife and daughter, now pursued their journey towards the south of France and Switzerland, leaving Elizabeth Fry and her daughter still engaged in Paris.

Lyons, 5th mo. 27th.

Our way has gradually opened here, I hope, to useful and important service; but it has been a time of some bodily indisposition, and of much weight of religious exercise. The state of things in this place, in a religious point of view, is decidedly interesting. The Roman Catholics are in great force, and very zealous and determined. The Jesuits have the sway amongst them, and Lyons is the centre of the vast penny-a-week subscription which is now regularly raised by the Romish population of France. We are told that there is a great deal of sincere piety amongst them; that many are seeking rest for their souls; and several hundreds have been converted by evangelical preaching. The Protestants, about 10,000 in number, are, for the most part, dead and negligent in religion, attending no place of worship, and buried in the world. There is a considerable congregation, of the more respectable classes, who meet at the "Temple," under the care of the Consistory and *pasteur* Buisson, and his colleagues, who are opposed to evangelical religion. Adolphe Monod, who, after his conversion, boldly preached the gospel among them, was finally excluded. This led to the formation of the little evangelical church, which has been gradually increasing ever since; and now they have an excellent chapel, which will hold nearly 1,000 people. These are chiefly

converts from the lower classes of the Roman Catholics; simple-hearted, and well affected; many of them, it is hoped, Christians indeed.

First day, 5th mo. 28th. A memorable day, for which we have reason to be very thankful. First, our own little, quiet, solemn meeting at ten o'clock. I then went to the evangelical chapel, where I found a very considerable congregation.

After the pastor had ended, an opportunity was kindly given me of taking my farewell, which I was enabled to do under a sweet solemnity.

Avignon, 5th mo. 31st.

We took the boat from Lyons about nine o'clock, and enjoyed a delightful voyage on the Rhône to this place; the river magnificent, the weather delightful, and the scenery pleasing. Our readings and conversations in the steamer were satisfactory, the people, as usual, amiable and easy to please. On board, amongst others, were Gerandi, late member of the chamber of deputies, and superintendent of the king's private demesnes; *Senateur* Harrier, of Frankfort, much occupied about prisons, also *l'abbé* Cocquereau, who went to St. Helena to fetch the remains of Napoleon; a very lively personage. He assured me, that when they opened the coffin of Napoleon, his countenance and person were in perfect preservation, exactly like those portraits of him to which one is accustomed. I asked him if it was true that the Emperor became religious before he died. This he fully confirmed, having, as he said, received from those who were with him full evidence of it.

The old palace of the Popes has an imposing appearance as we approach this interesting old city by the Rhône. The warmth and pleasantness of the air, and beautiful verdure of elms, planes, &c., give a new feeling

of life to us. It was here, and in this hotel (the Hotel de l'Europe), that my beloved young brother-in-law, Robert Fowler, died of a violent fever, which he appears to have caught in Spain.

We have been visiting the old palace of the Popes. An old lady showed us the dungeons and places of torture, used under the Popes, in the Inquisition. On the wall of one of the dungeons were several inscriptions graven by the poor sufferers. One was "the truth of God shall endure for ever and ever," in Latin. The place where they were burned was also shown to us; the station of the wheel; the furnace for branding; the stone vessel in which they were plunged into boiling water, &c.

It was nearly nine o'clock in the evening when the *Pasteur* Frossard accompanied us to his school-room, where we found about fifty people assembled, as many as the room would contain; numbers, both Roman Catholics and Protestants, had been sent away for want of room. We sat together for a time in silence; after which I rose with the words, "Fear not little flock; for it is your Father's good pleasure to give you the kingdom." It was a solemn occasion, ending in fervent prayer. Several there seemed truly grateful, and all of them warm and hearty.

Nismes, 6th mo. 1st.

On our way to Nismes (the ancient Nemausus) we visited that splendid relic of Roman architecture, the Pont du Gard, a ruined aqueduct. The ruin is striking and interesting, and the surrounding scenery very picturesque. It is quite a privilege to behold such things, and is far, indeed, from interrupting the flow of better and holier thoughts. I love true Christian liberty in such matters.

6th mo. 2nd. A very interesting visit to the school in the morning. It was a gratification to give so much pleasure to the children, and to receive the tokens of their affection and gratitude. They are evidently well taught and trained.

First day (6th mo. 4th), was one of peculiar favour. The meetings were held at the school. Many, besides Friends, attended in the morning; it was a very weighty, anointed meeting, in which true solemnity was felt, and the freedom and spirituality of the gospel dispensation fully unfolded. In the evening a large assembly were well accommodated in the adjoining apartments at the school. I was enabled to preach at large, and with clearness, on Christ's being made unto us of God, wisdom, righteousness, sanctification, and redemption.

After detailing various other religious engagements at Nismes and in its neighbourhood, Joseph John Gurney continues :—

Fifth day. A most interesting morning. Our last meeting for worship with the Friends and the children of the school was truly memorable. This meeting leaves me without a burden as it regards this place. Since then we have been rambling over that astonishing relic of antiquity, the Roman Amphitheatre, with E. Frossard, who has been kindly explaining to us its several parts.

Twenty-three thousand could be seated at once; and the building is so constructed as to allow of their dispersing in a few minutes.

During our drive to Congénies our driver lost the control of his horses as we were going down a hill, and we were in considerable danger for a few minutes, but preservation was round us; and no harm occurred,

either to ourselves or our carriage. Surely we have abundant cause for thankfulness! We arrived at Congénies in the evening, in time for meeting. It was large, attended by the Friends generally, and many others, some of whom were disturbing enough; but we had, nevertheless, a good meeting, in which we were both engaged in ministry.

Seventh day. We have begun our family visits in good earnest. Seven sittings this morning. So far we can acknowledge that the Lord has been graciously with us, on each successive occasion. It was in a family of Methodists, father, mother, and six sons (the aged grandmother, sister of the widow Majolier, being the only Friend of the party), that there was the most remarkable flow of the heavenly oil.

Whilst thus engaged at Congénies, he was attacked with fever, which, for a time, awakened considerable uneasiness. The symptoms, however, gradually subsided; and, after an interval of rest, he was enabled to conclude his labours in this part of France.

Second day, 6th mo. 26th. We came forward to Nismes, with little fatigue, yet I am but very feeble. Sweet and solemn was the stamp of divine love and peace which rested on our departure from Congénies, where we have been most kindly and generously treated, and where I feel that our work is done. The Lord keep our dear Friends of that meeting under the shadow of his wings. The Lord lift up the light of his countenance upon them, and give them peace!

Proceeding by easy stages, Joseph John Gurney pursued his journey by way of Savoy towards Switzerland, where he was again joined by Josiah

Forster. They visited, besides many smaller places, Geneva, Lausanne, Neuchatel, Berne, Zurich and Basle; whence they went to the Chrishona. They held meetings wherever the way seemed to open. Among the interesting persons with whom they had intercourse, at this time, were Professors Vinet, Petavel, and Langé, and the historian Merle d'Aubigné.

"From the hotel at Grindelwald," he writes, "we enjoyed a delightful view of the two glaciers, and the Wetterhorn and Finsteraarhorn towering above them, in the perfection of snowy whiteness. The clouds still obscured the Shreckhorn, but sunshine was upon the general picture; on the green valley; on the pastures no less vividly green; on the sides of the mountains, with woods interspersed, and Bernese *chalets* scattered here and there; on the picturesque spired church and pretty village; on the glaciers; on the dark brown rocks immediately below them, and on the almost magical masses of snow above. O these mountain horns in their pointedness and whiteness! who can forget their beauty and sublimity? The great Eigher unveiled himself as we descended from Grindelwald towards Interlaken, and when we arrived at the latter place, Jungfrau, in all her beauty, was full in sight."

J. J. Gurney writes from Stutgard:—

8th mo. 22nd. This afternoon our friend Koster called to inform us that we were to visit the King and Queen (of Wurtemburg) at the country palace of Rosenstein at six o'clock; a remarkable opening after all our delays and doubts. A pleasant drive through the beautiful pleasure grounds brought us to the palace,

where we found ourselves in the presence of the King, the Queen, the Crown Prince, and the two unmarried Princesses. We spoke to them in French and English, on the slave trade, the abolition of slavery in our colonies, and prison discipline ; and above all, the importance of promoting Christian instruction at the University of Tübingen and in the schools. The King spoke of the late change for the better in Tübingen, by the introduction of orthodox professors, and seemed much interested in the subject. My dear wife then proposed to the Queen our sitting down in silence with the family, which was immediately assented to. I was led to address them in French, explaining the object of our journey, and our lively interest in their family, as well as in the people over whom the King reigned ; dwelling on Christianity as the only true means of making man happy, and expressing our desire that divine grace, even the good Spirit of the Lord, might be bestowed upon them all, to qualify them for the fulfilment of their great responsibilities, and to prepare them for a blessed eternity. My dear wife afterwards knelt down in fervent supplication. At the conclusion the King rose, and shook hands warmly with us, expressing his thanks for the visit. We also exchanged kind greetings with the Queen and her son and daughters. I left my book on the West Indies with the King, and the Essay on Love to God with the Queen. Thus ended our long-felt concern towards this royal family ; the interview was short, but we humbly trust that the impression left is a good one, and that He who led into the service will bless it.

Their journey on the Continent closed with a few days spent at Brussels, where they had a favoured meeting.

Once more settled at Earlham, Joseph John Gurney writes :—

9th mo. 5th. Great peace, and even joy, are our portion on returning to our beloved home; and I cannot describe the quiet happiness which has been permitted us this morning, as we have roamed about the pleasure grounds. Bless the Lord, O my soul! may, indeed be the language of each heart amongst us! How can we forget his benefits, which are renewed every morning?

CHAPTER XXIV.

"THOUGHTS ON HABIT AND DISCIPLINE."—VISIT TO FRANCE AND THE CHANNEL ISLANDS.

1843—1844. ÆT. 55—56.

ON the 8th of the 11th mo. his only daughter Anna was married to John Church Backhouse, of Blackwell, near Darlington. J. J. Gurney afterwards writes

TO HIS SISTER ELIZABETH FRY.

Blackwell, 1st mo. 5th, 1844.

I think thou wilt be enabled to rejoice with us in the peace and happiness we are now enjoying under our dear son and daughter's roof. Their settlement is most comfortable and satisfactory, and this is a lovely spot indeed. The views from the terrace of the Tees in its peaceful meanderings are quite charming, and the house is very pleasant and convenient. It is a favoured allotment for our dearest Anna; and *we* find it a delightful retreat and resting place.

In the spring of this year was published the last, but not the least useful, of Joseph John Gurney's more extended writings—"Thoughts on Habit and Discipline." The subject had been long before his mind. For many years his life had been a continued endeavour after the subjection of his own

mind and heart to the highest moral and religious discipline; and the reader who now turns to this little volume, will not peruse it with less interest or instruction, as he marks the course through which its author became, by grace, what he was.

To write a useful, rather than a profound or learned work, was his principal aim.

"Amidst many more serious avocations," to use his own words in the preface, "the composition of the present work has been the pleasant occupation of occasional leisure hours.

"It consists of three divisions. The FIRST contains general remarks on the nature and operation of Habit and Discipline. It is the philosophy of the subject, though in a low sense of the term, and in a very familiar guise. The SECOND relates to BAD HABIT, that grand instrument in the hand of Satan, for enslaving, enchaining, and finally destroying mankind. The THIRD, to GOOD HABIT, which is the appointed means, under the moral government of God, and in connexion with a providential scheme of DISCIPLINE, for our improvement in ability, knowledge, wisdom, and virtue.

"Heartily do I desire that those who are now in the early vigour of their bodily and mental powers, may become subject in all things to the salutary power of GOOD HABIT. Under the influence of the Holy Spirit, which can alone change and sanctify the heart of man, they will find in the friendly sway of this 'magistrate of man's life,' this genial nurse and mistress of our faculties, a preparation for all that is useful and honourable in time, and for all that is pure and joyous, in eternity."

The work has been frequently reprinted and widely circulated, and has been introduced, as it

deserves, into several important educational establishments. May its circulation and perusal be blessed more and more!

Being now desirous of completing his labours on the Continent, Joseph John Gurney in the spring of this year, again left England, in company with his wife and their valued friend Josiah Forster. Their journey southward extended as far as Bordeaux, Toulouse, and Pau. They returned to England in the fifth month to attend the Yearly Meeting, and afterwards concluded their engagements by a visit to the Channel Islands. The particulars of this journey are detailed in a series of letters to his daughter, from which the following extracts are taken :—

Paris, 4th mo. 4th, 1844.

We had an interview with the Duchess of Orleans,* by appointment, yesterday morning. She received us alone at the Tuilleries in the kindest and most open manner, and interested us all very deeply. She is simple, refined, unaffected, and warm-hearted; of a slender frame, and sweet, pleasing countenance. Thy mother addressed her with remarkable force and clearness; expressing the deep and tender sympathy which she had felt for her before leaving England, declaring her belief, that, should further troubles assail her, she would be supported and comforted; and that her prayers for herself and her children were and would be answered. The scene was truly touching. I afterwards poured forth a heartfelt prayer for herself and the young Princes. It was a precious meeting, one not soon to be forgotten. A very different one, but also

* Her eldest son had been recently killed by a carriage accident.

memorable, was with Odillon Barrot, whom Josiah Forster and I visited in his cabinet. He has lost his only daughter, and his noble countenance seemed marred with grief. I asked for silence, and ministered to him in some degree of life, I trust. He thanked me heartily.

Our *réunions*, public and private, have been of an interesting character. Firstly, last fifth day evening, at the Wesleyan chapel, with a handful of English, solemn and sweet. Secondly, the same evening, at Pressensé's, a large religious company. Thirdly, the anti-slavery meeting in the great *salle à manger* of this hotel, last sixth day, about seventy people, including three Roman Catholic abbés, two Protestant pastors, etc. It was a highly interesting evening. I spoke for an hour in French, without difficulty, on the grand Christian principle which lies at the foundation of the subject. Lastly, on third day we had a pretty large number of young students of the University, from Greece, Moldavia, Guadaloupe, Martinique, Senegal, etc. They gave severally, lively accounts of their respective countries. The young Moldavians who came to Paris with their slaves, were especially interesting; and were well inoculated with anti-slavery principles. Their slaves were set free on touching French ground.

Tours, 4th mo. 10th, 1844.

I wrote to thee last on fifth day. In the evening of that day a large company of our serious friends assembled at our hotel; the Count Pelet and his mother, the Baron Mallet, Charles Mallet and his sister, Cuvier (Lutheran minister) and his wife, La Baronne de Staël and her brother the Duc de Broglie, Mark Vernet, *Pasteurs* Vermeil, Frederick Monod, and Grandpierre, with their wives, the five young missionaries, General

Menardier, Mark Wilks, and many others, including the Countess of Roden and her daughter; about sixty in all. It was a happy evening. After much conversation, we read Eph. iv., and I addressed them at some length on charity and unity, and on the great objects which Christians can pursue, and ought to pursue together, without distinction of sect or party.

Yesterday morning, before we left Tours, we visited the new prison on the *cellular* or solitary system. It was to me a highly interesting sight. It is admirably built and arranged, and we found the poor solitary ones generally comfortable. Several who had been in other prisons expressed their preference for their present isolation. They are here only for a year at the furthest; so that it is not solitude severe or hopeless.

Bordeaux, sixth day, 4th mo. 19th, 1844.

Most interesting has been the past week; and, on the whole, productive and satisfactory.

At Nantes (a large town of about 85,000 inhabitants), we called on the Protestant Pastor Rapolet, whom we found living in a third story. He is apparently pious, intellectual, and interesting; gave us a cordial reception, though we had no introduction to him; and at once promised to lend his "temple" for our meeting, and to give full notice of it to his flock.

Our Sabbath day was fruitful. Our usual little meeting quiet and comfortable; afterwards a walk on the quay, which is fine. At half-past three to the meeting; which, after a discouraging appearance at first, soon became numerous, so that the deep exercise of mind through which I had been passing, met with a fully corresponding result. Many seemed affected; especially a French lady, the mother of six children, who ran after us in the street to ask us whether we should

hold any more meetings. In the evening a number of English, with a few French, resorted to the hotel, and we had a good reading and sitting with them.

Mirande, sixth day night, 4th mo. 26th, 1844.

Here we are on our route for Pau, within a short day's journey of it, and within sight of the snowy, rocky, peaked Pyrenees, to our no small satisfaction and pleasure.

After some details of his engagements at Bordeaux; he continues :—

A journey of about thirty-five miles, brought us along a pleasant, garden-like country to "St." Foy. The rapid development of our affairs there was marvellous. There is a large Protestant College in the town. The Director Pellis took up our cause, and by eight o'clock in the evening (we having not arrived until nearly four), about 500 people were collected; half of them Roman Catholics. It was an excellent meeting; thirsty the soil, abundant the watering graciously permitted. I was led to a full declaration of the blessed gospel, and the congregation was remarkably hushed into silence before and after it. At the college we found 100 young Protestants under tuition, from childhood to manhood. We held a favoured meeting with them, the Professors, and Director. I felt much drawn to the young people in the love of the gospel, and had much to say to them on the right method of studying the Scriptures; taking a view of the history, prophecies, doctrine, and precepts. Josiah Forster also addressed them at some length.

On fifth day we made an earlier start than usual, having appointed a meeting at Nerac for the evening, at a distance of about seventy miles. This was a little

de trop, but we could not very well avoid it, and the road is capital, the country hilly and open ; the people eager for tracts.

The two dear simple-hearted pastors were ready to receive us. When we entered the meeting we found hundreds of people, Protestants and Roman Catholics ; and a very open time it proved. We were allowed to conduct it in our own way. It was given to me to hold out a full and free invitation to the Saviour, without distinction of nation, name or class. The next morning the two pastors breakfasted with us, and we had a very relieving time with them. I was enabled fully to explain to them, in answer to their numerous questions, the scriptural ground of our distinguishing views. They seemed to be in a teachable spirit, and expressed their cordial satisfaction with the visit.

Pau, first day, 4th mo. 28th. Our meeting on first day evening at Pau, was held in the Protestant "temple," and was a very favoured one. I have seldom felt a greater relief of mind in the full declaration of the gospel of our Holy Redeemer. First, on the divine character, and secondly, on the ground and nature of the spiritual government of Christ.

We left Pau about noon, and passed through a little town where they were holding a cattle and sheep market, multitudes of the picturesque-looking country people were thronging the place, and intense was their eagerness to obtain our tracts. No sooner had we driven off, than I remembered that had I been more watchful, I might have addressed them on subjects of vital importance ; and I carried along with me for many a mile, the painful feeling of irretrievable omission ; but it was want of watchfulness, not of willingness, I believe. It is highly needful to be always alive to the passing calls of duty on a journey like this.

We again lodged at Mirande, and after a very tedious journey, arrived at Toulouse to dinner on third day. Our kind friends, the three brothers Courtois, had prepared accommodation for us. They are remarkable men ; bankers in good reputation, but devoted heart and hand to every good word and work. They have a book society, which includes 2000 libraries in different parts of France. They have also three Protestant schools (for boys, girls, and infants) under their care, and hold two or three meetings for worship and instruction every week, in a humble chapel attached to their house, and, lastly, have founded the Asylum at Saverdun, for orphan and otherwise destitute Protestant boys, about eighty in number. These truly Christian young men are blessed with Christian wives, and they all live together in one large house, occupying a whole court. They have a pious mother, who is English, and their uncles, who reside near them, are of the same mind and purpose as themselves. Thus this family, so well known in the religious world, are the centre of action for all good purposes in the South of France ; and are aided by Chabrand, one of the pastors of Toulouse, and by Adolphe Monod and De Félice, two evangelical professors at the university at Montauban. It is really a privilege to have made an acquaintance, I might truly say, to have formed a friendship, with such a family. They had appointed a meeting for us in their own chapel for eight o'clock in the evening, which was much crowded, and ended well.

Paris, Hotel Bedford, 5th mo. 14th, 1844.

We have many mercies to recount in the retrospect of the last week or ten days. No place has proved more interesting to us than Montauban. I had long felt a wish to go there, and a drawing of Christian love and

interest towards the young men of the university (all studying for the ministry), and the professors. Of the latter there are six. Marzial, the evangelical pastor of the town, freely gave up his evening meeting on first day to us. It was held in a large school-room attached to the "Temple," and proved an occasion of much interest; many of the students were there, and I trust some divine help was graciously afforded, as I endeavoured to develop the doctrines contained in our Lord's words in the last chapter of Revelation. "Behold I come quickly. I am the *root* and the *offspring* of David," &c. The dear old pastor, when prayer had been offered, concluded the meeting with a paternal blessing, and we afterwards spent an hour with a company of Christian friends at Monod's.

The next day was one of peculiar interest. Monod breakfasted with us; and we had some intimate conversation with him. His duties at the university are very much of a paternal character; and the students seem to gather round him.

I walked with the students in the shady garden, amidst the ceaseless songs of the nightingales, and quite enjoyed myself. We then settled down in a truly quiet, solemn meeting. I had much to say to them, for my mind and heart were full towards them. Much seriousness and solemnity prevailed. We had a sitting afterwards with Babut, a brother-in-law of Monod's living under the same roof, who has long been afflicted by a most painful spinal affection. Then followed visits to an excellent institution for thirty-eight orphan girls; well managed, and extremely clean; also to a Protestant Refuge for destitute old women. A public anti-slavery meeting, with the approbation of the Mayor, was appointed for the evening. Many hundreds attended it, and there were crowds at the door unable to get in.

Nothing could exceed the attention of the audience ; all the students, or nearly all, were present ; and a great many of the respectable citizens, both Roman Catholic and Protestant. De Félice, who is a man of superior powers, both as a writer and speaker, is remarkably alive to this great question, and, I hope, will become an important helper in the cause. It would have been worth our going to Montauban had it been only to make his acquaintance, and that of A. Monod.

On third day, we had the three Professors and some Christian friends to breakfast ; and parted with them in a flow of hearty good-will, after an interesting time of Scripture reading, silence, and ministry.

On their way to Paris, from Montauban, they passed through Brive, Limoges, and Orleans.

Limoges is the birth-place of Stephen Grellet ; and his elder brother Joseph, also a Friend, who once lived at Nottingham, now resides here with his Roman Catholic wife. They both spent the evening with us, and he came again to an early breakfast. We felt much sympathy with this quiet, worthy man, who is, I trust (in the midst of darkness and superstition), preserved steady to his principles.

Returning to England by way of Dover, they arrived in London in time to attend the Yearly Meeting ; after which they proceeded at once to the Channel Islands.

TO HIS DAUGHTER.

Guernsey, 6th mo. 8th, 1844.

Our dear friend William Forster kindly accompanied us to Southampton last third day, and at seven o'clock the next morning we were under the brow of Guernsey Castle, which is built on an island rock near the shore,

and a boat soon brought us safely to land. It was a satisfaction to me, that the way opened for my holding a Friends' Meeting, in the large Methodist meeting-house on the evening of our arrival. It was well attended, and was remarkable for quietness and solemnity. I returned home refreshed and comforted.

Jersey, fourth day morning, 6th mo. 12th.

Seventh day was spent in family visiting. The little scattered flock of Friends is worth visiting; there is life to be found among them, and hope for the future. Our Sabbath was one of much interest and divine favour. We had a searching morning meeting with the Friends and others. I afterwards went with some friends to "Le Valle," a country district, about three miles, where a large assembly of the agreeable and respectable-looking peasantry were awaiting our arrival. We were favoured with a good meeting. The people seemed highly pleased at being addressed in their own language, and were very warm and affectionate. In the evening we had a large crowded meeting in the Independent meeting-house, and a truly flowing time it was.

Second day, more family visits. In the evening, though suffering intensely from toothache, I persevered in going to the Bible Meeting, a very large one indeed, where I spoke freely and fully; I hope not in vain. It was a good time, though I was in great pain; yet we were able to prosecute our labours the next day. In the evening we held our concluding meeting in the Assembly Rooms; well attended by many of the principal inhabitants. It was an occasion of much sweetness and solemnity, a crown to the whole visit; leaving us without a feather's weight, ready for our departure next morning.

Earlham, 6th mo. 28th, 1844.

MY DEAREST ANNA,

I wrote my last Journal on the day of our arrival at Jersey ; just after we had taken a survey of that delightful island, with its bowery lanes and bright green little fields and orchards, with the fine, rocky coast, deep blue sea, and old castles, from the top of Prince's Tower.

The next evening a much larger meeting was held with the French-speaking Methodists, in another house ; which was a time of peculiar weight, and very relieving to my own feelings. Perhaps it might be regarded as the best French meeting I have ever held. We received a kind call that morning from General Touzel ; and the friends of the Bible Society called to solicit my aid at their approaching meeting. On sixth day I attended that meeting, which was spirited and interesting. I spoke with ease to myself, and I hope for some good purpose. I came home in time to take a walk on the shore of the beautiful bay of "St." Aubin's ; on one side of which stands the prosperous and increasing town ("St." Heliers), now containing nearly 30,000 inhabitants, and a very considerable port in point of commerce, shipping, etc.

Then followed our Sabbath ; a very close, searching, exercising meeting in the morning with a little flock of Friends and a few others ; and family sittings in the afternoon. In the evening we had a large meeting in the English Independent meeting-house.

On second day in last week, we visited the infant school, prison, and hospital, or rather workhouse, and held satisfactory meetings in the two latter, our friend Wilks being our companion. We afterwards dined at Colonel Le Couteur's, another exquisitely beautiful spot, commanding a delightful view of the bay. The colonel

is Vicomte of the Island, a crown officer of importance. He was absent, but his wife and aged mother entertained us most kindly.

On fourth day evening we had a noble public meeting in a vast room at the Arsenal, usually employed for drilling soldiers; quite full, and truly favoured with that cementing and quieting influence which we most value. The gospel was, I trust, fully preached to that large, mixed assembly.

We intended to leave the next morning, but the stormy winds, dark clouds, and rain, clearly forbade. And it was well we stayed, for it gave us the opportunity of holding a highly satisfactory and animating anti-slavery meeting in the evening, at the Temperance Hall; in which I told my story of slavery on the one hand, and liberty on the other. Such a meeting was greatly wanted; as the whole population of these islands, about 80,000, is now using slave-grown sugar, chiefly from Porto Rico, which I know to be a land of deep abominations. Great feeling was excited, and a committee formed. Thus ended our work. The next day (sixth day, the 21st) we went on board the *Transit*, and reached Southampton on seventh day morning, in time for breakfast.

His sister Elizabeth Fry's enfeebled state of health, and the remarkable series of bereavements which took place at this period in her family circle, could not fail to excite Joseph John Gurney's very tender sympathy.

From his Journal:—

7th mo. 23rd. Continually do I bear my precious sister on my mind. How remarkable is the long-continued pressure of affliction upon her! It seems as if

she could not rise out of it as in days of old ; and the consideration of her enfeebled state is often very affecting to my feelings. And yet there is so much of sweetness and unbroken peace permitted her, and given to all of us respecting her, that mourning would be unseemly.

In a letter to a Friend in the station of minister, Joseph John Gurney freely expresses himself on several points of considerable practical importance. He says :—

"I object to the common technical use of the term, the word of God,' as the name or title of the Bible; because such a use of that name has the effect of excluding, or, at least, *appearing to exclude*, all other communications to mankind. It is my firm conviction, that God speaks to men, that is, makes manifest his will, by the immediate influence of his Holy Spirit, directing his services, and leading him in the path of his duty. Above all, the habitual application of this name or title to the Scriptures, and to the Scriptures alone, seems to me to have a strong tendency to substitute them, as an object of reverence, for the Saviour who is himself emphatically and pre-eminently, by indefeasible right, the Word, the Word of God, the one Mediator, through whom God creates, redeems, and *illuminates* the children of men. Thus I would also refrain from denominating them the 'Bread of Life'; for, although they testify of those truths which nourish and feed the soul, we must not forget that Christ himself, and Christ alone, is '*the Bread of Life.*'

"Another term or phrase which I do not greatly approve, as I sometimes find it applied, is 'Christ's *finished* work.' True, indeed, it is, that when our

blessed Saviour was about to expire, he cried out, 'It is finished.' The one all-sufficient propitiatory sacrifice was then offered, so that thenceforth there was to be no more sacrifice for sin. But the use often made of this expression seems to me calculated to convey the idea that the whole work and office of Christ was then finished; whereas the vast process of his resurrection, ascension, and advocacy with the Father, and spiritual reign and government, was yet to be accomplished. More especially his baptising, sanctifying work, through the immediate influences of his Spirit, is yet *unfinished*, in the church at large, and in us individually."

CHAPTER XXV.

DEATH OF SIR T. F. BUXTON AND ELIZABETH FRY.—VISIT TO SCOTLAND AND THE NORTH.—LAST ILLNESS AND DEATH.

1844—1847. ÆT. 56—58.

FROM his Journal :—

Seventh day, [*10th mo. 26th*, 1844.] On fifth day morning came the right joyful intelligence of our darling Anna's being the mother of a plump, healthy little boy. Great indeed was the relief and pleasure afforded by this good news, and I humbly trust a measure of reverent thankfulness is felt by us all, towards our Father in heaven for this fresh precious gift.

Towards the close of the year Joseph John Gurney spent a few weeks in the neighbourhood of London and Darlington ; where, as usual, he found many objects of interest. Referring to a visit to one of the Collieries near the latter place, he writes :—

12th mo. 16th. We held a useful, and, in the end, a solemn meeting with the people. Education ; a library; saving money out of their wages ; total abstinence ; Scripture reading ; and the keeping of the Sabbath ; were the subjects before us. Afterwards the gospel of Christ was plainly preached. I have seldom known a day which has been more confirming to me, as it

regards the religious principles which are dear to us; both the foundation of evangelical truth, and the superstructure of spiritual worship.

1st mo. 1st, 1845. The new year has set in, and finds me quietly at home, and peaceful, I trust on good grounds, for I can truly say, that my tranquillity is founded on the merits of Jesus Christ. Yet I think that there is also in some measure, the feeling of, "If our heart condemn us not, then have we confidence towards God;" for I believe it has been my endeavour, during the past year, though not always successfully, to keep a conscience void of offence in the sight of God and man. Yet perhaps I am presumptuous in saying so much. The Lord only knows the depth of my infirmities.

1st mo. 27th. The meetings yesterday were, to my feelings, very solemn and edifying. William Forster preached largely in the morning on the Law of Righteousness: it was a moving, heart-stirring appeal. In the afternoon I was engaged in vocal prayer. After, the meeting was over, I retired alone into the little library room, and found vent for the tears of a broken spirit, to my own relief and comfort.

The following are Joseph John Gurney's brief but touching memoranda of his last visit to his beloved brother-in-law, Sir T. F. Buxton, whose health had been, for some time past, rapidly declining:—

2nd mo. 19th. Last week we were at Northrepps, from third day to sixth; and deeply interesting was it to be with them, and to unite for a season in watching the sick, probably the dying bed of our beloved and honoured brother. As to his mind, his sweetness, amiability, cheerfulness, and good humour, notwithstanding much

of occasional wandering, are really delightful ; especially as it is accompanied by a lively sense of, and firm hold on, the love of God in Christ Jesus. When his wife expressed her conviction that he had this firm hold even on Christ himself, he answered, "Yes, indeed I have, unto eternal life." Many delightful little peeps of this kind, of the Sun of Righteousness, through the clouds of bodily infirmity, have been graciously bestowed. He was much himself on sixth day morning, when we took our leave, clasping my hand, and seeming to enjoy my standing by his bedside. I reminded him of the declaration, that—"eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the good things the Lord hath in store for those that love Him," expressing my firm belief that these joys were assuredly laid up for him—even for him. His whole soul seemed to respond to me. This, probably, may be my last interview with one whom I have greatly loved, esteemed, and admired for nearly half a century ; and between whom and myself there has never, as far as I remember, passed a single cloud, and scarcely the shadow of one. I have the satisfaction of knowing that I have uniformly encouraged him, and backed him up in his great objects ; and near and dear has been our affection for each other.

2nd mo. 22nd. Early on fifth day morning we received by a special messenger, the tidings of the death of our dearest brother. He was seized with spasm on his breath, which lasted for an hour or two, during which he was much engaged in prayer. For a time he was happily relieved, and then fell asleep, to wake no more, sinking gradually, softly, and in the end imperceptibly, into death ; gently dealt with to the last—a death of perfect quietness and peace. So fell the forest oak, but truly without a crash, never to be replaced in this

world ; for men in general are but saplings in comparison. "It is the Lord, let him do what seemeth him good."

A few days after this event, Joseph John Gurney penned the warm and affectionate tribute to the memory of his deceased brother-in-law, which was subsequently published and widely circulated. The void occasioned by his death was one not to be forgotten.

Fourth day, 5th mo. 21st. Comfortable commencement of the Yearly Meeting ; which lasted until seventh day, the 31st ; and may, I think, be described as large, lively and harmonious. The greatest point of interest was the concern of the Yearly Meeting towards Indiana, in reference to the late anti-slavery separation there ; issuing in a deputation of several of our valued brethren to present an expostulatory address :—William and Josiah Forster, George Stacey, John Allen, and Joseph Bewley. I was on the sub-committee appointed to prepare this address ; and I never witnessed a more remarkable unfolding of religious exercise, than that by which these our friends were gradually brought into harness. It was truly an apostolic proceeding ; and deeply solemn and affecting were the large sittings of the Yearly Meeting in which the concern was fully settled, and the nomination accepted and confirmed. These beloved brethren will indeed go forth with the hands of the church upon them, and may the Great Head of the church bless them in their work !

During the summer he was engaged, in company with his wife, in an extended religious visit to Friends and others in Scotland and the North of England. They left home on the 3rd of the seventh month.

From his Journal, under date 9th mo. 12th :—

The remainder of the week, [after the first day at Manchester,] was spent in holding meetings in Lancashire. Third day evening with the Egerton workpeople. At Bolton, with Friends, the next morning. A full public meeting at the theatre at Preston in the evening; and with Friends again on fifth day morning; a precious little church in that place. So also at Lancaster; where we had a peculiarly solemn public meeting on fifth day evening, and with Friends on sixth day morning.

On third day (seventh mo. 22nd,), to Ulverstone. Dined at Newby Bridge; delicious view from the summit of a high hill behind the inn. Windermere spread before us in her glory. Well attended, and to me relieving, public meeting at Ulverstone. Visited Swarthmore Hall, the residence [in former days] of an eminent servant of the Lord; afterwards a good meeting, with Friends and others, in the Old Meeting-house, endowed by George Fox.

On our way from Ulverstone to Ambleside we drove along the banks of Coniston water, a charming lake indeed; and at Hawkeshead called on Hannah Bragg, a widow of ninety-four years, I believe, clear in her understanding, and very sweet and tender in spirit. Her husband, who lately died, is said to have been the like; a pair honoured for the truth's sake.

Kindly received at John Crosfield's lovely abode near Ambleside, in which picturesque village we held a solemn public meeting that evening. Fifth day happily spent amidst some of nature's fairest scenes. Langdale Pikes, Grasmere (O what a peerless view of it from the hill!), Rydal, William Ball's "Paradise of the Lakes." After dinner, over a mountain pass to Patter-

dale, where we lodged, after an evening drive along the delightful banks of Ulleswater. Called that day on William Wordsworth, now the aged poet laureate, and had a good religious opportunity with him and his family, in which simple and sound Christianity was declared, as we afterwards found, to his satisfaction.*

They afterwards visited most of the meetings in Cumberland, holding public meetings in many places, and then proceeded to Scotland, spending three days at Glasgow, where they visited the Bridewell, and had a large public meeting in the City Hall, besides meeting with Friends. Thence to Aberdeen, Perth, Edinburgh, and Newcastle, all visits full of interest, the journey concluding with a meeting at Birmingham, held in John Angell James's Chapel,† at which more than 2,000 people were present.

* Joseph John Gurney hesitated to call on Wordsworth, fearing his call might be deemed an intrusion; but was at last constrained to make it, by a sense of religious duty. A gentleman who saw the poet shortly afterwards, informed him that Wordsworth had spoken gratefully of the visit, adding, with much warmth of feeling, "And who am I, that a prophet should be sent to my dwelling?"—*Note by E. P. Gurney.*

† Of this meeting John Angell James writes, in a note received from him whilst the first edition was passing through the press:—"We felt on that occasion as we feel on some others, that there is a bond of union between the true followers of Christ, which lies deeper than that of denominational connections, and which these however they appear to separate us, cannot sever, and do not always disturb. The sheep of Christ know the Shepherd's voice, through whatever organ it may come to them; and it was heard at that time, when our friend spoke to us of justification by faith, too distinctly to be misunderstood, and too impressively to be unheeded."

The year had been already marked in Joseph John Gurney's family circle by a bereavement of no common order. They had now to mourn the loss of another tenderly beloved member with whom he had long been accustomed to sympathise and labour.

10th mo. 13th. We have just received the deeply affecting account of our beloved sister Fry's having been attacked last seventh day afternoon, with pressure on the brain, which appears to have continued until yesterday morning, producing torpor, or, perhaps, insensibility, with difficulty of breathing. The dear patient did not know those around her, except occasionally for a moment, and did not appear to suffer pain; but the medical man evidently considered her end to be approaching. Overwhelming as this stroke would have been two years ago, we are now mercifully enabled to receive it in great quietness of mind. Most dearly have I been bound to this beloved sister ever since I knew anything; and our being brought into the same religious course, has rendered that bond one of peculiar intimacy and tenderness. What a favour it is that peace is the mantle of my spirit, on the hearing of this intelligence, in the delightful assurance that, whether she be in life or in death, peace is everlastingly hers, through Jesus Christ our Lord!

The following day he adds:—

Our tenderly beloved sister appears never to have recovered from her state of unconsciousness. She drew her last breath about four o'clock yesterday morning. We are quiet under the blow, yet somewhat stunned.

Largely as Joseph John Gurney was thus again called upon to partake of the cup of sorrow, it was one mingled with mercy and abundant consolation. But the loss of such a brother and sister was one, in this world, never to be supplied; and it was not the less felt amidst that quiet, confiding trust, and that steady diligence in the performance of duty, which seemed not obscurely to intimate that his own separation from them was not to be long.

10th mo. 27th. On seventh day, the 18th, we went to London, and joined the Upton party at dinner. The funeral on second day, at Barking, was very large and deeply solemn. I was led to pour forth my praises and prayers at the grave; and a large meeting was afterwards held to our satisfaction, under a tent. The dinner at Upton Lane was indicative of her own liberal and impartial mind; so many there, and so hospitably entertained, and so thoroughly united in heart and feeling. Great relief and much peace were felt at the close of the day.

Sixth day morning. We have enjoyed much of a feeling of quietness and solemnity in our meetings; some precious tokens, I trust, that we are not forsaken. I am preparing the Memorials of Fowell and my sister Fry for publication, and deeply feel what a chasm their departure has produced. Surely *we* shall never see their like again.

The failure of the wheat harvest in many parts of the kingdom, and the depressed state of trade, concurred in producing at this period great distress among the poorer classes; especially in the manufacturing districts. Joseph John Gurney's deep sympathy was, as usual, awakened by the suffer-

ings of the poor at Norwich; and he was induced, on their behalf, to plead for a modification or suspension of the existing duties on corn, writing to the late Sir Robert Peel, who was then, though unknown to Joseph John Gurney, anxiously revolving, with the other members of his government, this important question.

It was in the same spirit that he now entered into a lengthened correspondence with another influential and distinguished individual, in reference to the dispute which had arisen between the British and American Governments with regard to the Oregon territory, which seemed at one time to endanger the harmony that has so long happily subsisted between the two countries.

In connection with this subject, Joseph John Gurney, whilst in London, in the early part of the following year (1846), accompanied a deputation to present an address from the Society of Friends to the government, earnestly praying for the preservation of peace. Referring to this, he writes under date :—

2nd mo. 20th. The engagement which took deep hold of me, in connection with the Meeting for Sufferings, was that of addressing the government on the subject of the Oregon question, and peace with America. I waited on Sir Robert Peel and Lord Aberdeen, with my brother Samuel, Peter Bedford, Robert Forster, and several other Friends, and read the address to them, which was evidently much felt. It was a highly interesting occasion.

He followed up this interview with a memorial addressed to the Earl of Aberdeen, the then Prime

Minister, concluding with an earnest appeal against war under any circumstances.

War was on this occasion mercifully averted; and by slight mutual concessions, these two great countries were spared the enormous misery and guilt which it ever brings in its train. Happy, indeed, will be the day when, through the effectual working of the love of Christ, both statesmen and people are brought to a willingness, on all occasions, to act upon what, to the Christian, must surely be the undeniable axiom, that no necessity can relieve either individuals or nations from the obligations of that highest of all allegiance which they owe unto him who hath said, "LOVE YOUR ENEMIES."

In an abridgment like the present it would be out of place to do more than allude to misapprehensions, which in some quarters prevailed, respecting the tendency of some of J. J. Gurney's writings, on the plea of their not being fully in harmony with those great principles of spiritual Christianity which have ever distinguished the Society of Friends—principles which had been so long truly dear to him, and for which he had sacrificed so much. To be misinterpreted must often be among the trials which the Christian has to bear, and in which he is called upon to follow in the footsteps of that Divine Master, whose whole life was one continued act of condescension to the ignorance and infirmity of man.

The following extract from his Journal will suffice to show the spirit in which he was enabled to bear a trial, so painful as this was to his natural feelings :—

12th mo., 15th. I have requested to be furnished, in

writing, with the passages excepted against, expressing my intention of fully submitting them and myself to the judgment of the only duly authorized body, the Morning Meeting. Thus I hold nothing back from the Society, and cast myself and my writings without reserve on the care and judgment of the body. I can do no more. I pray that I may be enabled to maintain the whole blessed truth as it is in Jesus. O for the "patience," the "long suffering," the "firmness," the "meekness," the "purity," the "humility" of the saints! Lord, I beseech thee for thy dear Son's sake, whose example I desire to follow, to bestow upon me these precious graces!

In the Yearly Meeting, at which he was present in usual course, an opportunity occurred for the disclosure of some of his views and feelings in regard to his own position as an author amongst Friends. It was an occasion of deep interest to many present; one which the event rendered the more impressive, this Yearly Meeting being the last which he lived to attend.

"I spoke calmly and openly," he writes, "respecting my own standing as an author; declaring that, for thirty-three years since my convincement, I had endeavoured faithfully and steadily to uphold the principles and testimonies of Friends, as held from our first rise to the present day; that, to the best of my knowledge and belief, I had never penned a single sentence opposed to those principles; but I was quite willing to correct any passage in my works that any Friend might point out to me, so far as truth and propriety might demand it. I spoke on the true ground of Christian unity; and I trust that a measure of divine anointing accompanied the communication."

The summer had been one of peculiar enjoyment to Joseph J. Gurney; everything gave him pleasure, and he frequently observed, whilst roaming over his delightful lawns and gardens, "I never saw this dear old place look so lovely before—my cup is full of blessings." The warmth and brightness of the weather no doubt contributed to his enjoyment, but it also seemed as if the dawning of that new sense was breaking in upon him, which apprehends those good and glorious things, "which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive";—as if he had even then some blessed foretaste of eternal joy. His love of nature was at all times remarkably strong, but it appeared to be greatly increased during the last few months of his life.

During the greater part of the summer he was unusually vigorous, and appeared to be very desirous of fulfilling the numerous demands that were made upon him. It was evident that he was dwelling under a solemn consciousness that "Time is short"—that we must "work while it is called *to-day*." He had several engagements in hand, which cost him considerable exertion both of mind and body, and when they were completed, he smilingly observed, "Now I believe I may say, I have at least set my *outward* house in order, which is a great comfort." On the confidence being expressed, that not the outward house only, but the spiritual building also was in readiness, he replied, "I trust, through *pardoning mercy*, that it may be so, but of myself I am the very poorest and the most

infirm of human creatures." The depth of the riches of the love of Christ, the fulness and universality of divine grace, were the themes on which he delighted to dwell; and the following was among the Scripture texts from which he derived especial consolation:—"Let Israel hope in the Lord, for with the Lord there is mercy, and with him is *plenteous redemption*, and he shall redeem Israel from all his iniquities."

In the seventh month he had obtained a minute to visit all the little meetings of Friends which compose the Quarterly Meeting of Norfolk and Norwich, and to appoint others, with those not professing with Friends, should his mind be drawn to the service. This gave him an opportunity of personal communication with almost all the little flock, over whom, it might in truth be said, "the Holy Ghost had made him an 'overseer.'" Some of the public meetings which he held on this occasion were very large, and eminently favoured; and the addresses delivered in the meetings for Friends were remarkably clear and powerful; so that it may truly be said to have been a bright winding up of his ministerial career. At the conclusion of the last meeting, which was held about a fortnight previous to his illness, he observed, that he did not see anything more before him, and that he was almost inclined to believe his work in *this* way was done.

He greatly enjoyed his last visit to Darlington; the little companies of friends and relatives which gathered round him in the early autumn; his quiet settled evenings with his own home party; in short,

the world seemed clothed for *him* in smiles and sunshine. But upon hearing of the sufferings of the Irish poor, his deepest sympathies were awakened, and, for several weeks, his exertions on their behalf were unremitting. He not only contributed largely to their relief himself, but wrote many letters to his friends and acquaintance urging them to do the same ; until at last, feeling thoroughly oppressed by a sense of the extent of their calamity, he observed, "I think I had rather not hear any more of these affecting statements, they are almost too much for me. I believe I can do no more, and therefore I must try to leave the subject." This he was enabled, in good measure, to do ; and he then gave his mind with renewed earnestness to the claims of the Norwich Poor ; in many instances increasing his annual subscriptions, and devising new channels for their relief. It was on his return from a meeting of the District Society, on the 22nd of the 12th month, in which he made a warm and impressive appeal on their behalf, that his horse fell, and threw him, in descending Orford Hill ; and although his friends were not aware of his being seriously injured at the time, there is no doubt that the accident was the exciting cause of the illness which terminated in death. On the following day he complained a little of his back, but attended a committee in the the morning, and in the evening the meeting of ministers and elders, preparatory to the Quarterly Meeting, in which he was memorably engaged to the tendering of many hearts. When he sat down there was a heavenly solemnity to be felt, and some who

were present were impressed with the belief that they should never all meet together there again.

The ensuing week he continued to attend to his various avocations with increasing diligence ; driving to and from Norwich in his pony-chair, during the inclement, snowy weather, because, he said, "it looked self-indulgent to use the carriage now he was so well." His old nurse, who had occupied a cottage in the park for eighty years, was in her dying illness, and he repeatedly called in and ministered to her.

On first day morning, the 27th of the twelfth month, as he was setting off with his family to meeting, he received the tidings of the sudden death of his valued brother-in-law, Samuel Hoare. He heard them with calmness, and was closely exercised in ministry during the meeting. On his return home he alluded to the removal of his brother Buxton, and his sister Fry; and remarked, with strong emphasis, "We four were closely banded together in benevolent objects for many years, and I, who was the most delicate, am now the only one remaining. I feel *this seriously*."

At the close of the afternoon meeting he bowed the knee in very solemn prayer, adverting to the great uncertainty of all things temporal, and fervently petitioning that "every hindering and obstructing thing might be done away ; and we prepared, through the abounding riches of redeeming love, to join the countless company who now surround the throne, ascribing glory and honour, salvation and strength, to the Lord God Omnipotent, and to the Lamb."

The deep and touching pathos of his voice, and the earnestness of the appeal, caused a thrilling sensation in many hearts, and the question arose, "Can it be possible that that voice will never more be heard within these walls?" During the Scripture reading with the villagers at the Hall in the evening, he was engaged in a striking manner on the awful consequences of delaying preparation for a dying hour, alluding very instructively to the two deaths which had just occurred, and ending with the impressive exhortation—"Be ye also ready, for at such an hour as ye think not the Son of Man cometh." These were his last words in ministry with the servants and cottagers collectively; speedily and solemnly were they confirmed by the event which followed!

On second day morning, the 28th, he attended the committee of the District Visiting Society, and returned home in a state of great exhaustion. But his medical man pronounced it a slight bilious attack, and seemed to have no anxiety about his recovery. It is very apparent, from his private journals, that Joseph John Gurney had a strong constitutional dread of *death*; and the peacefulness and almost painlessness of his illness, may surely be reckoned among those "sparing mercies," to which he often and feelingly alluded. He had frequently spoken of his natural sensitiveness to pain, and he expressed a fear that he should not have fortitude to meet the sufferings of a dying hour; and, on the remark being made on one occasion, that the near approach of death was often, in mercy, veiled from the view, or we were so shielded as not to be sensible of its gloom, he answered—"Yes, we are very

tenderly dealt with ; and I have sometimes thought, through *sparing mercy*, that it might be so with me," —repeating, with a beaming expression of countenance, those beautiful lines on the death of a believer :—

"One gentle sigh their fetters breaks,
We scarce can say they're gone,
Before the willing spirit takes
Its mansion near the throne."

Remarkably was this verified in his experience. So easy and so gentle was his close, that it might be truly said, death had no sting, the grave no victory. Everything that was done for him excited his gratitude ; his heart overflowed with affection to those around him ; and, when any of the servants came into the room, he would employ them in some little office of kindness, knowing it would gratify them. He continued increasingly poorly all through the week, and when on the following second day morning, Dr. Prout, who had been sent for from London, arrived, he pronounced him unhesitatingly a *dying man !*

Soon after this he fell into a profound sleep, which continued till about five o'clock, when a sudden gleam of heavenly pleasure lighted up his countenance ; and, turning towards his wife, he sweetly said, "I think I feel a little joyful," and again dropped into a tranquil slumber. Unconsciousness soon came on, and so gently did his spirit pass away, so sweet was the peace shed on his departure, that for some moments his bereaved family almost lost the consciousness of their own irreparable loss, in the blessed sense that was given them of the fulness of

his joy.* "Having served his generation by the will of God, he *fell asleep*."

His death took place on the 4th of the first month, 1847, in his 59th year. The event at once awakened a deep and intense feeling throughout a widely extended circle. "The loss to this world," writes one of his earliest friends, "in the withdrawal of such a man, the removal of such an example, the quenching of such a light, is more and greater than anyone of us can imagine."

The sensation in Norwich and its neighbourhood cannot easily be described; and is probably without precedent in the case of a mere private individual. During the entire interval of seven days between his decease and the funeral, the half closed shops, and the darkened windows of the private houses, gave unequivocal testimony of the feelings of the inhabitants.

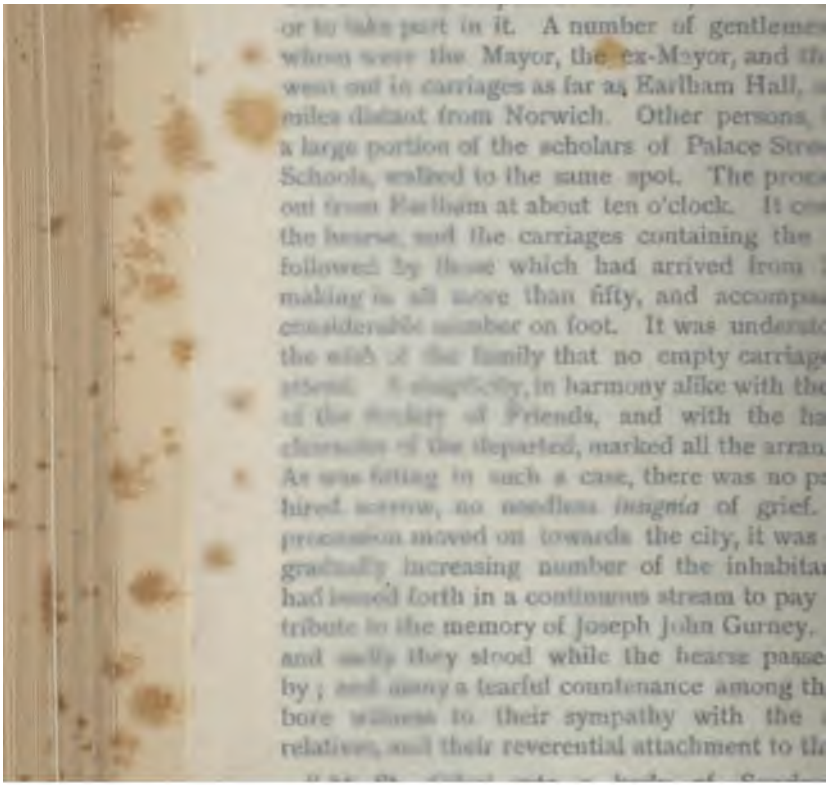
"It has furnished," says an eye-witness, "the principal topic of conversation in every family, in every private circle, in every group by the way-side. Persons of all classes and of every age, however various in opinion on other subjects, have united in their high estimate of the character of the deceased, and in the melancholy satisfaction of recalling excellencies of which now, alas! the memory alone remains. Each individual has had his own story to tell of some public benefit, or of some kindness shown to others or himself; and innumerable acts of beneficence, long forgotten amidst the crowd of more recent instances, have been related and listened to with the mournful pleasure incident to such a theme.

* The foregoing account is taken from memoranda made at the time by one of Joseph John Gurney's family.

"The funeral itself, as might have been expected from these unusual preliminaries, was an extraordinary scene. The entire city suspended business, in order to witness or to take part in it. A number of gentlemen, among whom were the Mayor, the ex-Mayor, and the Sheriff, went out in carriages as far as Earlham Hall, about two miles distant from Norwich. Other persons, including a large portion of the scholars of Palace Street British Schools, walked to the same spot. The procession set out from Earlham at about ten o'clock. It consisted of the hearse, and the carriages containing the relatives, followed by those which had arrived from Norwich, making in all more than fifty, and accompanied by a considerable number on foot. It was understood to be the wish of the family that no empty carriages should attend. A simplicity, in harmony alike with the practice of the Society of Friends, and with the habits and character of the departed, marked all the arrangements. As was fitting in such a case, there was no parade, no hired sorrow, no needless *insignia* of grief. As the procession moved on towards the city, it was met by a gradually increasing number of the inhabitants, who had issued forth in a continuous stream to pay their last tribute to the memory of Joseph John Gurney. Silently and sadly they stood while the hearse passed slowly by; and many a tearful countenance among the crowd, bore witness to their sympathy with the surviving relatives, and their reverential attachment to the dead.

"At St. Giles' gate a body of Sunday School Teachers, to the number of about two hundred, joined the procession, already greatly swollen by numbers; and which, continually growing as it went along, slowly passed on to the burying ground attached to the Friends' meeting-house in the Gildencroft.

FRIENDS' BURYING GROUND AT GILDENCROFT, NORWICH.



FRIENDS' BURYING GROUND AT GILDENCROFT, NORWICH.

"After the procession had surrounded the grave, a profound silence ensued, according to the simple but solemnly appropriate practice of the 'Friends.' This was, at length, broken by the words, 'O death where is thy sting? O grave where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ!' Another pause took place, followed by another address. The coffin was then lowered. It was an impressive and affecting moment. The circle of mourning relatives, the surrounding crowd of spectators —scarcely less moved or less attached to the deceased —persons of all ranks, of all ages, of all communions, magistrates and artizans, clergymen and dissenting ministers, Churchmen, Independents, Baptists, Methodists, and Friends—in short, representatives of the whole population of Norwich, now took their last farewell of Joseph John Gurney; slowly turning their footsteps towards the meeting-house, where a meeting for religious worship was held. The occasion was deeply impressive, and, pervaded as it was throughout by the spirit of pure, Evangelical, Catholic Christianity, formed an appropriate conclusion to the funeral of such a man.

"Thus terminated the proceedings of a day when the simple obsequies of a private individual were converted, by the whole body of his fellow-citizens, into a memorial of his exalted virtues, and of their irreparable loss."

So was he loved and honoured even in death. It were easy to multiply the proofs of the deep and lasting impression which he had made upon those who fell within the range of his influence. But such an attempt must at best very inadequately disclose

that which can only be fully discovered when the secrets of all hearts are made manifest. It will be more instructive, in connexion with the marked and impressive testimony thus borne, by sorrowing multitudes, to a life long devoted to the services of pure and undefiled religion, to bear in mind that humble view of himself, that true and deep sense of his own nothingness and entire dependence upon God, which had given brightness and maturity to his character, and in which lay the secret of his strength and of his joy.

CHAPTER XXVI.

ILLUSTRATIONS OF CHARACTER.

NONE can have attentively perused the foregoing pages without perceiving that one leading feature of Joseph John Gurney's character was an unwearied, active benevolence. Like his sister, Elizabeth Fry, he seemed continually to live under a deep sense of his responsibility towards others. A cheerful and bountiful giver, it was not merely by large pecuniary assistance that he proved his interest in objects connected with the welfare of his fellow-men : to these objects he was exemplary in devoting no common share of time and personal attention. His steady devotion to the Anti-Slavery and Bible Societies is already before the reader. In addition to these great and often absorbing interests, his exertions for the distressed labouring population of Norwich were unremitting.

In the winter of 1829-1830, the manufactures of Norwich were greatly depressed. The weavers became unsettled, holding riotous meetings, and using threatening language against their employers. The state of things was alarming. Joseph John Gurney felt it his duty to use his influence in checking the spirit of discontent that was rapidly spreading. He attended one of the very large and tumultuous meetings of the operatives, and

endeavoured to persuade them to desist from their disorderly proceedings, and quietly to resume their work. With a view of still further winning them by kindness, he invited a deputation from those assembled to breakfast at Earlham the following morning. Between forty and fifty of them came, with Dover, a notorious Chartist leader, at their head. After the usual family reading of the Scriptures, they sat down to a plentiful repast, which had been provided for them in the large dining room, of which they partook heartily, and their host afterwards addressed them in a kind, conciliatory manner, upon the subject of wages and their duty to their employers. The men conducted themselves in an orderly manner, and appeared grateful for the attention shown them. The scene was one not soon to be forgotten.

His visits to the prisoners at the jail have been already alluded to. These visits, whilst doubtless greatly contributing to the benefit of many a poor degraded criminal, frequently introduced him into considerable personal labour and great mental suffering. This was particularly the case in regard to prisoners left for execution. In their behalf he would spare neither trouble nor expense, if he thought the circumstances such as to warrant an application for a reprieve. To a case arising out of his prison labours, we owe the well-known Tract containing the touching account of John Stratford.

After what has already appeared in the preceding chapters, it will not be needful to dwell long upon his warm and affectionate interest in children and

young persons. Perhaps few occasions presented a more complete illustration of this part of his character, than the happy summer evenings which the children of many of the different schools in Norwich used to enjoy at Earlham by his invitation. Year by year he delighted to share in their holiday pleasure; and beautiful was the sight of the youthful parties seated upon the lawn in front of the house, in companies of from 100 to 200, whilst he would assist in handing the tea, cake, and fruit provided for them; or, with joy beaming upon his countenance, would listen to their happy voices reciting the hymn or psalm which he had given them to learn; or when, in the pause which followed, he would himself affectionately address them, reminding them of their duty to their teachers, their parents, and above all to that Heavenly Shepherd who had given his life for the sheep.

The playful seriousness of his character is strikingly exhibited in the following letter to a nephew, who had gained one of the highest positions in the university examination.

Earlham, 6th mo. 7th, 1827.

My dear Nephew,

I received thy laconic epistle, the "*veni, vidi, vici*" of our family Cæsar, with true pleasure. As right I have—

"I swell the triumph, and partake the gale."

At the same time, to be sincere and serious, I may just tell thee that the intelligence conveyed to my mind a little touch of anxiety; first, lest thou shouldst overwork thyself, and spoil a good constitution both of body and mind, by a vast surplusage (not usable in after life)

of logic and algebra: and secondly, or rather, principally, lest the glitter of this gilded chaplet should, by any means, divert a dear, innocent lad from "the simplicity which is in Christ."

For the first point; endeavour to bear in mind the "*modus in rebus*," the "*certi denique fines.*" Unloose the bowstring; take a few weeks of perfect pastime. Be anything, for the next month, but a mathematician and a scholar. Forget that thou art "*celeberrimus*," one of the "*οἱ πάνυ*"—be a child.

As to the second point, it is a serious one, and I must now look grave. Truly it would be an ill exchange, if academic honours, and the love of thy own doings, and the flattery of this fair world, were to deprive thee of that old-fashioned apostolic ground of joy:—"This is my rejoicing, that with simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, I have had my conversation in the world." So said a man of learning and genius, under the powerful influence of pure Christianity. So mayst thou say, my learned nephew, under the same influence, in every stage of thy career, and especially at the near approach of that hour when thy honours must sleep in the dust, and thy soul awake in eternity.

TO A YOUNG FRIEND ON HIS MARRIAGE.

Norwich, 11th mo. 13th, 1827.

"I have ordered Barclay and Co. to pay Denison and Co. £100 on thy account. I quite disapprove of thy borrowing money, either of me or anybody else, either now or henceforward. Let me as an old, and, I trust, dear friend, advise thee never to do it; but, whatsoever sacrifice it may involve, to cut thy coat to thy cloth, and to pay for everything at once. I am satisfied that if thou and thy dear friend are willing, with all sim-

plicity and humility, to meet your real situation, you may make two ends meet without difficulty, and save a little into the bargain, which I consider indispensable. Make it a Christian duty to be a rigid and perfect economist, and let thy partner do the same, and you will, I believe, find this the road to ease and comfort, if not to wealth.

Having bestowed this advice upon thee, I need scarcely add that the £100 is a gift and not a loan."

"Wilt thou execute a little commission for me at Arch's?" said Joseph John Gurney, addressing another of his young friends, whom he had kindly taken one day to dine at his lodgings, during the interval between the sittings of the Yearly Meeting. The commission was, of course, readily accepted. Joseph John Gurney wrote a few lines on a slip of paper, which he enclosed to his booksellers, but without giving to his young companion any intimation of its contents. The note was duly delivered, and the circumstance was forgotten until, after the lapse of a few weeks, the young friend, no less to his surprise than to his delight, received a large parcel sent to him, as he was informed, at Joseph John Gurney's request, consisting of upwards of thirty volumes, comprising the Lexicons of Simonis and Schleusner, and the Scholia of the Rosenmüllers (the father and son) on the Old and New Testaments: a great prize, indeed, to a youthful student. Many were the instances in which he thus encouraged, amongst his young friends, a taste for reading, more especially in connection with those pursuits in which he himself delighted.

His gifts were made additionally acceptable, by the "simplicity" and "cheerfulness" with which they were bestowed.

His watchfulness to seize and to take advantage of openings for usefulness, was another striking point in his character. He might be deceived again and again by false appearances (and perhaps his charitable view of others, contrasted as it was with his severe judgment upon himself, might be considered by some to amount almost to an infirmity,) yet still he went on, sowing his seed "by all waters," humbly confiding the result to Him, who could alone cause it to be "found after many days." But it is worthy of remark, that this Christian liberality was rarely, if ever, allowed to interfere with his great habitual caution and discrimination in matters of business. "Constantly," says his son, "was he found helping, as an individual, parties to whom he refused accommodation as a banker."

His intercourse with the poor failed not to afford him many illustrations of the practical power of the Gospel, when received in living faith ;—a theme on which he loved to dwell. One day at Earlham, a poor man in the servants' hall attracted his attention. He was old and blind. Joseph John Gurney addressed him with the voice of sympathy, but he seemed to be more alive to his blessings than his privations. "It is true," he said, "I have not much of this world's goods, and my sight has almost failed me; but I have food, and clothing, and everything I need during my earthly pilgrimage, and then, I am *heir to a kingdom—think of* THAT." Joseph John

Gurney was greatly affected by the cheerful and contented spirit of the good old man, and much impressed by his child-like confidence; and, turning away, he observed to one of his sisters, with tears in his eyes, "Who would not exchange the wealth and honours of this world for the simple faith of this poor old man, that it is his Father's good pleasure to give him the kingdom?"

When engaged in travelling with others, it appeared to be Joseph John Gurney's habitual aim to make such opportunities occasions of interesting and profitable communication. A day passed with him upon a stage coach is thus described by one of his fellow-passengers:

It was on a lovely day in spring that I had the pleasure of travelling from Norwich to London with Mr. Gurney. His companion was a lady, whom he was escorting to London after a visit to Earlham; and, besides the friend who was accompanying me to the "May meetings," two excellent dissenting ministers, known to us all, had taken their places by our side. We were a party of six, just filling up the space behind and happily leaving no room for intruders. It was not very long after Mr. Gurney's return from Ireland, and the subject being introduced, he gave us a very animating account of his visit to that country, in company with Mrs. Fry. Although some questions were asked as he proceeded, we were listeners rather than talkers; and when he had finished, there was, very naturally, a pause. After a short interval of silence, Mr. Gurney, addressing us, said, "I always make it a rule to read a portion of Scripture every morning;" and, having proposed to read a chapter aloud, inquired whether any one had a

Testament. There was no lack, as it happened, of Greek Testaments, but singularly enough, no one had an English one. He accordingly took out his pocket Greek Testament, and, translating as he went on, read us a chapter in very literal English, adding a few remarks, explanatory and practical, and pausing at its close, as was his wont, for inward devotion and prayer. A little before noon we arrived at Bury, and were quite prepared, by a ride of two-and-forty miles, for breakfast. Mr. Gurney seemed to enjoy his wash and his breakfast as much as any of us, and when he took his seat again on the coach, called for the bag of books I had in charge, and, handing a book to each of us, said, "I have been giving out all the morning, I must now be taking in." We had left one of our party at Bury, and had taken up in his stead a young man who proved to be a student at the University of Glasgow; and having lent him the *Edinburgh Review*, which I had been reading, and calling his attention to certain paragraphs, he and I fell into conversation. Mr. Gurney seeing this, said to me quietly aside, "I see thou art interested in that young man; if thou wouldst like to give him a copy of my 'Essays,' thou mayst call at Arch's and get one." This was but one instance among a thousand of his being "instant in season and out of season," ever looking out for opportunities of usefulness. The commission was not forgotten; the young man received the book, and if he still lives, remembers, I doubt not, as we all do, "the day upon the stage coach." Towards evening there was a shifting of places, and the seats vacated by one and another were filled by drovers. Mr. Gurney adapted himself equally to his less refined companions, and, after a time, said, "We commenced the day by reading a chapter of the Bible, perhaps you will not object to our closing it in the same manner."

There was a hearty consent, and he read a chapter from one of Paul's Epistles, making a few explanatory remarks as he went on. He had not long concluded, and relapsed into silence, when we arrived at the inn.

But it was at Earlham that he was emphatically at home. To this beloved retreat, he again and again returned with new delight. Here he was to be seen at his ease, and it was here that the peculiar brightness of his character was displayed. Love was the ruling principle that reigned in his household ; a love not degenerating into weak indulgence, but strong in its combination with Christian discipline. Upon his servants, upon his children, upon all who came within the range of his influence, he inculcated by precept, and, more than all, by his own example, the inestimable value of order, method, and true economy of time. It was a grief to him when moments were squandered away to no purpose. Even when walking for health or recreation, he would often employ himself in storing his memory with some new hymn or passage of Scripture. And he was especially careful that the time spent with his family, or with a more extended social circle, should be improved by intelligent conversation, or useful reading. In later years he practised the art of sketching from nature, in which he attained considerable facility and skill, and which he often pursued, as an agreeable recreation, whilst listening to reading or conversation.

Amidst the widely extended claims upon his interest and sympathies, the villagers of the little hamlet of Earlham were not forgotten. Besides the

liberal attention to their varied wants afforded them from the hall, they were accustomed for nearly thirty years to assemble with the family on the evening of the first day of each week; when a portion of Scripture, a religious tract, or a selection of Christian Biography was read; the opportunity concluding in deep religious silence, broken, at times, under the constraining influence of divine love, with affectionate Christian counsel and fervent prayer. They were occasions long to be remembered by those present.

A little sketch written by his daughter for her son, during the brief interval between her father's decease and her own, beautifully illustrates his character as a father. She says:—

As very little children, we were in the habit of being with my dearest father while he dressed in a morning. His countenance and figure are so impressed on my mind, as they appeared in later years, that I cannot call up a distinct image of him as he must have been then. At the time I am speaking of (three years after my mother's death), I think his face wore a grave, yet always peaceful expression; and he was ready at all times for a good game of play with us. He was leading a very busy life, and we were consequently very little with him. Another picture that I have of him in my mind, is when standing in the garden near the hall door, delighting in the flowers, as he always did, and watching my brother and me who were playing about him. I can now see his eye resting with intent delight, on "Jacky" as he called him (a name which no one else was to use), and whose originality and talent were a source of constant interest and pleasure to him. We were ex-

cessively fond of our father—at the same time *his word was law*; it never entered our minds, I believe, openly to disobey him; and I am reported to have been in the habit of informing visitors, that "papa required implicit obedience." We were very little children when he began occasionally to take us into his study, for times of religious retirement and prayer. After sitting a short time in silence, he would often kneel down, and pour forth his prayers in the most simple words he could use. I think I never shall forget the very great solemnity; the holy, and to me, as a little child, the almost awful feeling of some of these occasions. We continued this practice till he went to America, and I well remember when he gave us some parting religious advice at that time, that he spoke with comfort of these seasons of retirement, and said that he hoped he had in some measure fulfilled his paternal duty, in endeavouring to train us in the habit of prayer. It was a subject he constantly pressed on our attention, begging us to be most regular in reading the Scriptures to ourselves, in private, morning and evening, and in endeavouring to wait upon the Lord. He also spoke to us often and most earnestly, on the immediate and perceptible guidance of the Holy Spirit, a doctrine which he endeavoured to explain to us, and the practical application of which he tried to make us feel, even at a very early age;—"the golden clue," as he called it, a clue by which he was himself led, both in small things and great, more than any other person that I ever knew.

He always acted on the principle of "learning something from everyone," and early advised us to do the same. He trained us to treat travelling ministering Friends with the greatest respect, I was going to say reverence; and their coming to Earlham was always a pleasure to us

all. No one was more cordially welcomed by him, in these early days, than Jonathan Hutchinson. He was a *picturesque* person, his white hair hanging almost to his shoulders; his countenance full of dignity and peace. I well remember my dear father's affectionate attention to him. He used to say "he was a thorough Christian gentleman, refined by nature and by grace." I have no doubt his married life was a very happy one, though our mother's delicate health often brought him into much anxiety. They particularly enjoyed their Greek Testament readings, after breakfast, in the sitting-room. This was a time they were never to be interrupted; after that, my father went into his study, and was closely engaged in writing, only walking for a few minutes in the garden, "thinking out a sentence," as we children used to say. At twelve his horse came round; and, as I sat at my lessons, I used to hear him run up-stairs to take leave of my mother, and then ride off to the Bank. He often came back at three or four, and called directly for her to take a walk with him. We dined in those days at five, and I have since thought how good it was for us that we were early transferred from the nursery to the dining-room, and had all our meals with the family. This gave us the opportunity of being with them more than we otherwise could. But we always went to lessons again after dinner. The only exception to this was sometimes in the summer, when we all took delightful walks together in the beautiful evenings. Most happy are the remembrances of some of those rambles in the park and meadows! Our Aunt Catherine continued to reside at Earlham, and took a most valuable part in our education. My dear father always enjoined it upon us to treat her with the greatest respect and affection, often telling us how very much

he owed to her himself. As we grew older he took more part in the superintendence of our studies, especially in the Bible; often giving us subjects on which to find texts, a plan which he thought particularly calculated to excite our interest in the study of the Scriptures, and which was always a pleasure to us. He was very particular about our Latin Lessons, and wished us to begin Greek, that we might read the New Testament with him. He seldom parted from me, for any visit, without a word of caution or advice. Just as I was going off to Northrepps one day, he whispered to me, "Keep near to that which will keep thee"—words which have returned to me often and often for my help. Most bitterly did he suffer if he saw us, even as children, doing wrong. I painfully remember the sorrow of seeing him weep, when I was very young, because he thought I had been persevering in a falsehood. It was a punishment far greater than any other he could inflict; yet it was the means of increasing my extreme reverence for my father; all my feelings became more tender to him after having caused him so much pain, and I felt the value of such a friend, when my young mind was oppressed with the sense of sin.

Truly did he teach us by example, as well as precept, when he utterly discouraged all criticism on other persons; he could not bear the least approach to satire, and never allowed us to condemn anybody. If a remark, tending to disparage another, was made, he always apologized for them, and when he could not do this with truth, he never would allow us as children to take upon us the office of judge. This was the case with all; but when it came to serious people, to ministers, he was, if possible, still stronger on the subject, discouraging every remark on their peculiar manner or address, and only urging us to learn all we could from

such. I should think there was seldom a house where there was so little gossip about *persons*; for his own loving spirit and elevated tone of mind had a powerful influence, not only on those about him, but on passing guests and visitors. Another thing against which he was most careful to guard us, was the slightest disrespect, or even familiarity, in our manner of speaking on serious subjects. He was remarkable for bringing religion to bear on every event in life, and letting us *see* that he did so; while, at the same time, he never weakened the feeling of reverence due to the subject. He was much in the habit of referring to religious matters in his conversation with us, and I think encouraged an ease in us, in speaking of them; yet this never descended into too familiar a way of bringing them in.

I was nearly fifteen when my mother died. Her illness was a very trying one. On the last morning he was in deep affliction, looking to the stroke which was just about to fall upon him, and speaking to me of the future; when he said so kindly and encouragingly, "I think thou art remarkably fitted, dear, to minister to my wants." I could only answer by tears, for I felt how unequal I was to it; but I was deeply grateful for encouragement at such a moment, and I believe I did all that I could, for I felt from that time a new tie to him, and all my powers, such as they were, were devoted to him. It was beautiful to observe how willing he was to accept help and sympathy. He threw himself freely on us in his distress, and he was most willing to be soothed and comforted by each in their turn. This openness of sympathy made it most easy to be with him in his deep sorrow. Many of the hours we passed together I shall never forget. He was in deep suffering at times; whilst, at others, light seemed to

break through all the clouds, and he looked beautifully calm and elevated in his affliction.

The following graphic reminiscences of youthful days spent at Earlham, are from the pen of H. R. Geldart, the daughter of one of his partners in the Bank.

"Activity of benevolence, *practical* kindness, seemed to me to be the ruling spirit of Earlham. I did not hear much of great schemes, but I saw much of real acts of charity; and these recollections, on that account, are both pleasant and profitable. The whole household seemed imbued with the same happy feeling. I have forgotten many and many a sermon and lecture on the duty of benevolence: that of self-denial has remained in my memory for a long course of years.

"One night—I remember it well—I received a severe lesson on the sin of evil-speaking. Severe I thought it then, and my heart rose in childish indignation against him who gave it; but I had not lived long enough in the world to know how much mischief a child's inconsiderate talk may do, and how frequently it happens, that great talkers run off the straight line of truth. I was talking very fast about some female relative, who did not stand particularly high in my estimation; and was proceeding to give particulars of her delinquencies, failings of temper, &c., to the amusement, I suppose, of one or two of my hearers. In a few moments my eye caught an expression, in that of one of my auditors, of such calm and steady disapprobation, that I stopped suddenly short. There was no mistaking the meaning conveyed by that dark, speaking eye; it brought the colour to my temples, and confusion and shame to my heart. I was silent for a few moments, when Joseph John Gurney asked very gravely,

"'Dost thou not know of any *good* thing to tell us of ———?' I did not answer, and the question was more seriously repeated. 'Think, is there nothing good thou canst tell us of her?' 'Oh, yes, I know of some good things certainly, but——' 'Would it not have been better then to relate those good things, than to have told us that which must lower her in our estimation? Since there is good to relate, would it not be kinder to be silent on the *evil?* Charity rejoiceth not in iniquity thou knowest.'

"It was our custom every morning,—that of Miss Gurney and any little visitor she might have with her,—to go before breakfast into the room adjoining her father's dressing-room, and recite certain portions of Scripture, either of our own choice or his selection. There was a particular appropriateness in the 13th chapter of the 1st Corinthians, which, on the following morning, I was desired to read, and afterwards to commit to memory. There was no comment made on what I read. It was unnecessary; the reproof was felt even to the shedding of tears; but the kind voice and silent caress soon spoke love and peace, and I was comforted. 'A word spoken in season how good it is.'

"Children are so observant of inconsistency in those who reprove, that had I ever found my mentor guilty of the sin of uncharitableness, I should not have failed to put it down in the note-book of my heart; but I can truly say that the force of that beautiful precept was never weakened by a contradictory example. I never heard a censorious word pass those calm lips, nor knew a cloud of unworthy suspicion to darken his bright trusting hope of the best of every one. Most eminently was that grace his, which 'hopeth all things.' Every one who has visited Earlham, must have been impressed with the superior tone of conversation there; with the

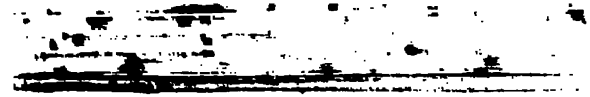
absence of scandal and small talk; and when persons rather than things, were a little too prominent in the discourse of the juniors, how ingeniously and yet how kindly has the subject been put aside, and some other matter of innocent interest introduced in its stead.

"Such was the home of Joseph John Gurney as it appeared to a child. Clouds there were, doubtless; from human frailty and infirmity it was not entirely exempt; but few Christian households display a happier scene of concord, consistency, and holiness, than that which we have just visited."

Such a life is another attestation of the practical power of the Christian religion, another witness to the truth of the Saviour's words, "Because I live ye shall live also."

"From me most assuredly," are J. J. Gurney's emphatic words in the short preface to his Autobiography, "all boasting is excluded."

"If it has been given me to partake of some poignant sorrows, they were no more than I deserved; if ten thousand pleasures and enjoyments have been poured into my lap, they have been bestowed of the pure bounty of God; if a measure of intellectual activity and power has fallen to my lot, it is his gift alone, a gift very inadequately used for a purpose of his glory; and, above all, if I have had the happiness of knowing and loving the Saviour, and of serving him at the cost of much that I have held dear, it is not of myself, but *all* of GRACE. All of grace most assuredly it is, that I have not fallen a prey to the deceiver and accuser of man; and that, while the Lord has condescended to employ me in his service, I have been permitted to entertain the blessed hope of a glorious immortality, where sin and sorrow are known no more."



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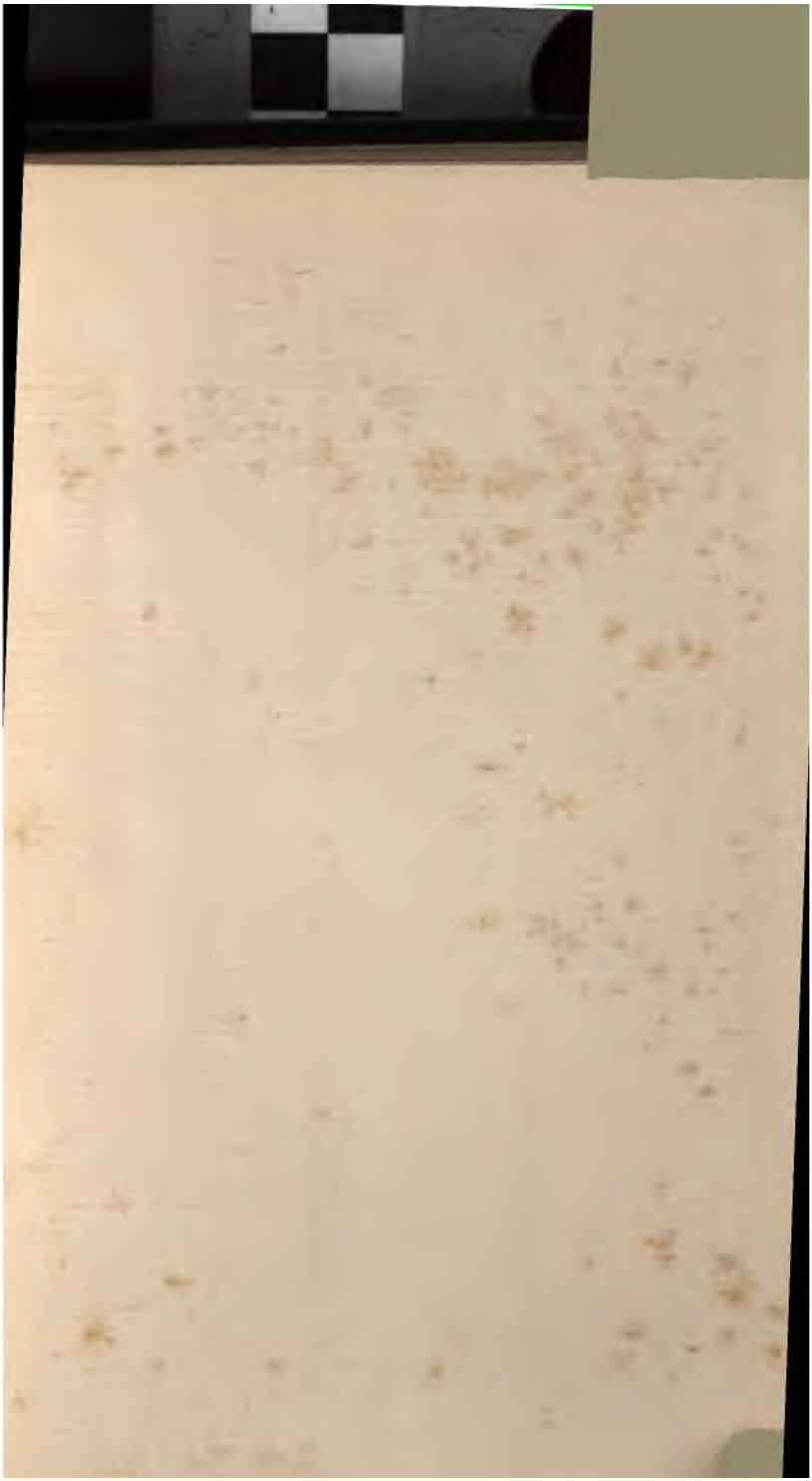

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